THE JEWISH CHRONICLE.

(ספר זכרון)

[ESTABLISHED 1841.]

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No. 592.—NEW SERIES.] FRIDAY, JULY 30, 1880;—AB 22, 5640. [PRICE TWOPENCE.

BIRTHS.

On the 22nd July, at 34, Bedford-place, Russell-square, W.C., the wife of Mr. **ALFRED A. SOLOMON**, of a daughter.

On the 22nd July, at Bedford House, Tavistock-square, Mrs. **LAWRENCE ENGEL**, of a son.

On the 25th July, at 70, Campbell-road, Bow, the wife of Mr. **H. LEBUS**, of a daughter.

On the 25th July, at 33, Duke-street, Aldgate, the wife of **E. BRAHAM**, of a daughter. No cards.—Australian and Cape papers please copy.

On the 25th July, at West Tower, Albert Park, Liverpool, the wife of **B. L. BENAS**, of a son.

On the 26th July, at 53, Warrington-crescent, Maida Vale, the wife of **EUGENE BENJAMIN**, of a daughter.

On the 26th July, at 91, Shoreditch, the wife of **HENRY M. CHARIG**, of a daughter.—Friends will please accept this as an intimation.

On the 27th July, at Brookside, Singleton Brook, Manchester, the wife of **ARTHUR Q. HENRIQUES**, of a son.

MARRIAGES.

On the 21st July, at the residence of the bride's mother, 22, Woburn-place Russell-square, by the Rev. A. L. Green, assisted by the Rev. S. Lyons, **ALBERT B. HARRIS**, of 75, Guilford-street, Russell square, and Education Department, Privy Council Office, to **REBECCA LACY**, fifth daughter of the late **HENRY LYONS**, of Holloway.—Cape and American papers please copy.

On the 22nd July, at the Bayswater Synagogue, by the Revs. I. Samuel and R. Harris (in the unavoidable absence of the Rev. Dr. Hermann Adler), **FANNY**, second daughter of **M. MOSES**, Esq., of 172, Portsdown road, Maida Vale, W., to **LUCIEN**, eldest son of **EDWARD WOLF**, Esq., of 60, Beresford road, Highbury New Park, N. No cards.

On the 27th July, at the residence of the bride's parents, by the Rev. M. Hast, assisted by the Rev. M. Keizer, Mr. **WOOLF NEWMAN**, of Manchester, to **SOPHIE**, youngest daughter of **JOSEPH RAPHAEL**, of 3, St. James's-place, Aldgate. No cards.—Australian and Cape papers please copy.

On the 28th July, at 9, Hyde Park Terrace, by the Rev. Dr. Hermann Adler, **HENRY E. BEDDINGTON**, only son of the late Edward Henry Beddington, to **FLORETTA MARIANNE**, only daughter of **LIONEL L. COHEN**.

On the 28th July, at Merthyr Tydvil, by the Rev. Professor J. Prag, of Liverpool, **JULIUS PRAG**, to **ESTHER CHARLOTTE GOODMAN**, daughter of M. Goodman, Senior Warden of the Merthyr Tydvil Congregation.

DEATHS.

On Tuesday, the 27th July, at 54, Brighton-road, Stoke Newington, N., **DEBBY**, the dearly beloved wife of **JOSEPH ISAACS**, formerly of Dublin, in her 54th year. Deeply regretted by all who knew her. May her soul rest in peace!

At 27, Park-crescent, Brighton, **MAUD MIRIAM MARKS**, the dearly beloved infant daughter of Henry and Priscillia Marks, aged 7 months. May her soul rest in peace!

MR. and Mrs. CHUMACEIRO return their sincere THANKS for kind visits, cards and letters of condolence received during their week of mourning for their much lamented child.—34, Minories.

MR. BENJAMIN FARMER and Mr. LEOPOLD FARMER return sincere THANKS for kind expressions of sympathy received during their week of mourning,

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MR. JULIUS SULTAN returns his most sincere THANKS to all his friends, for visits, cards and letters of condolence, for his late lamented wife.

J. SAMUEL and SON, MONUMENTAL MASONS and UNDERTAKERS.

Works:—147, SIDNEY-STREET, MILE END.

Headstones, Tombs and Monuments supplied for all cemeteries, in Stone, Aberdeen Granite and Marble, with the Imperishable Lead Letters. Designs, &c., forwarded on application.

Established over fifty years.

HARRIS and BARNETT, MONUMENTAL MASONS.

Works:—1A, BEAUMONT STREET, MILE END, E.

Headstones, Tombs and Monuments in all kinds of Stone and Marble, with Imperishable Lead Letters. Designs forwarded on application. Private residence, 17, Beaumont Square, Mile End, E.

WESTMINSTER JEWS' FREE SCHOOL,

60, GREEK STREET, SOHO, W.

THE Treasurer acknowledges, with thanks, the RECEIPT of One Hundred Pounds, Legacy from the Executors of the late Henry L. Keeling, Esq.

AGED NEEDY SOCIETY.

THE Treasurers acknowledge with sincere thanks the RECEIPT from the Executors of Fifty Pounds with 5s. 3d. interest, being legacy to the above-mentioned Society under the Will of the late H. L. Keeling, Esq.

MAURICE H. LEVIRTON,
Hon. Sec.

WIDOWS' HOME ASYLUM,

70, GREAT PRESCOT STREET.

THE Treasurer (Mr. Moses Davis) gratefully acknowledges the RECEIPT of a legacy of £50 with 5s. 3d. interest, from the Executors of the late Henry L. Keeling, Esq.

JOHN LEVY, Sec.

ק״ק כנסת ישראל

UNITED SYNAGOGUE.

BAYSWATER SYNAGOGUE,
CHICHESTER PLACE, HARROW ROAD, W.

THERE are a FEW SEATS VACANT in this Synagegue, for which early application is recommended.

The Secretary attends daily at the Synagogue, between 10 and 12 o'clock.

By order,
R. HARRIS, Secretary.

July 28th, 5640—1880.

UNITED HEBREW CONGREGATION, NEWCASTLE-ON-TYNE.

THE CONSECRATION of the NEW SYNAGOGUE in Albion Street, will take place on WEDNESDAY, the 25th of August, at 3 o'clock p.m. The dedication ceremony will be solemnised by the Rev. Dr. Hermann Adler, Deputy Chief Rabbi. The choral service will be performed by the Rev. H. Wasserzug and Choir from the North London Synagogue. Intending visitors are requested to apply to the Committee for tickets of admission not later than the 14th of August, addressed to Solomon M. Harris, Honorary Secretary to the Festival Committee, 24, Rye Hill, Newcastle-on-Tyne.

UNIVERSITY COLLEGE, London. The SESSION of the FACULTY of MEDICINE will begin on MONDAY, October 4th.

The SESSION of the FACULTIES of ARTS AND LAWS and of SCIENCE, will begin on OCTOBER 5th.

Instruction is provided for Women in all subjects taught in the Faculties of Arts and Laws and of Science.

Prospectuses and Copies of the regulations relating to the Entrance and other Exhibitions, Scholarships, &c. (value about £2 000), may be obtained from the College, Gower Street, W.C.

The Examination for the Entrance Exhibitions will be held on the 28th and 29th of September.

The School for Boys will re-open on September 21st.

The College is close to the Gower Street Station of the Metropolitan Railway.

TALFOURD ELY, M.A., Secretary.

ALDGATE ALLIANCE BENEFIT BUILDING SOCIETY.

(Registered under the Building Societies' Act, 1874).

OFFICE, 5, DUKE STREET, ALDGATE, E.C.

TWO APPROPRIATIONS of £500 each will be held on WEDNESDAY, August 4th, at 7 p.m.

New members can participate in the Ballot on payment (at or before the meeting) of the Entrance Fee and two months' subscription together £2 3s. 0d.

The next monthly subscription meeting will be held on Wednesday next, August 4th.

Prospectuses and full particulars on application.

HENRY H. HYAMS, Secretary.

MISS ALEXANDER, 33, Montague Place, Russell Square.—City Gentlemen and others can be accommodated with board and residence, with every home comfort, on reasonable terms. Musical society

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BOARD OF GUARDIANS OF THE POOR.

SPANISH AND PORTUGUESE CONGREGATION.

Established 1837.

President—DANIEL CASTELLO, Esq.
Treasurer—FREDERICK B. HALFORD, Esq.

MASTER Cigar Manufacturers, Tailors, Boot-makers, and others requiring workmen, are earnestly requested to notify the same to the undersigned, a FREE REGISTER being kept in order to find work for the unemployed.

JACOB J. HYAM, Secretary.
Vestry Room, Bevis Marks, E.C.

HOLIDAY AT THE SEASIDE.

IN consequence of the numerous applications which I have received in former years to take charge of boys during the summer season and vacation in order that they may enjoy the benefits of a sojourn at the seaside, I have the pleasure to inform my friends and the Jewish public that I am prepared to ACCOMMODATE a moderate number of YOUNG GENTLEMEN who will receive every care and attention, so that their holiday may be made as conducive as possible to their health and enjoyment.

I shall be glad to give particulars of terms, &c., on application.

J. TRITSCH,
Hereson House, Ramsgate.

5, PORTSDOWN ROAD NORTH,
CARLTON ROAD, MAIDA VALE, W.

WEST LONDON KINDERGARTEN AND COLLEGIATE SCHOOL.

Principal.
Madame ALPHONSE HARTOG,
assisted by a staff of efficient Masters and Governesses.

PUPILS prepared for University and other Examinations. Classes may be joined separately. Vacancies for two boarders.

Mons. ALPHONSE HARTOG, Professor of French at the Royal Academy of Music, continues to give lessons in French & German

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WEST HACKNEY SCHOOLS.

Principal, the Rev M. ELKIN, late Minister of Auckland, New Zealand.

THE Rev. Mr. ELKIN respectfully informs his friends and the Jewish inhabitants of Dalston, Hackney, and the neighbouring districts, that he is about OPENING, at 9, St. Mark's Square, West Hackney, a SUPERIOR DAY AND BOARDING SCHOOL. Special attention will be given to the Hebrew and Religious Subjects, while the Secular Department will be managed by competent instructors. Prospectuses on application. References to the Rev. Dr. Adler, Chief Rabbi, H. Isaacs, Esq., 12, Upper Bedford Place, Russell Square, W., L. A. Nathan, Esq., Tower Chambers, Moorgate Street, and R. A. Nathan Esq., 39, Queensborough Terrace, Hyde Park, W.

DRESSMAKING IN ALL THE NEWEST STYLES.

MADAME BENNETT begs to inform her customers that she has REMOVED to more convenient premises, and solicits a continuance of their esteemed favours. All dresses and costumes fashionably cut and made by Parisian modistes. A certain fit and good work guaranteed. Terms moderate, but strictly cash.

106, EDGWARE ROAD.

NOTICE.

W. and A. ISAACS, Wholesale and Retail Fruiterers, have now added a Floral Department to their fruit business, and SUPPLY CUT FLOWERS for buttonholes, wedding and ordinary bouquets, wreaths, table decorations, &c. Orders executed on the shortest possible notice, and on the most reasonable terms.—32 NEW BROAD STREET, City.

COAL.

G. J. COCKERELL and CO., Coal and Coke Merchants to Her Majesty the Queen and Royal Family. 13, Cornhill; Eaton Wharf, Grosvenor Canal, Pimlico; and Brighton.

G. J. C. and Co. sell COALS at the LOWEST possible PRICES for Cash payment. See daily papers

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HASTINGS and ST. LEONARD'S.—The Misses JOSEPH, BEAUFORT HOUSE, ST. JOHN'S ROAD, ST. LEONARDS.

Jewish Visitors can be accommodated with superior BOARD and APARTMENTS. This spacious residence is magnificently situated, and is three minutes' from the station, and five minutes' from the sea. It is detached, and is surrounded by a large, prettily-arranged garden, with croquet lawn, &c. Every accommodation for Families. Private Sitting-Rooms.

By previous arrangement, Visitors to the town will be provided with Board at the Establishment.

⁂ To meet the increasing demands of their patrons, the Misses Joseph have just taken an additional house in the immediate neighbourhood of Beaufort House. Private apartments can be obtained with or without Board.

BRIGHTON.

DHARWAR HALL.

WESTERN TERRACE, WESTERN ROAD,
(Two minutes' walk from the West Pier).

MRS. J. LIPMAN begs to inform her friends and the public generally of the Jewish community that she has opened the above establishment as a FAMILY HOTEL and BOARDING HOUSE. The house is charmingly situated in one of the most fashionable portions of Brighton, is very central, being in close proximity to the West Pier, and is exceptionally quiet. It is replete with all modern improvements, and is provided with every comfort for the accomodation of visitors. Mrs. L. also begs to state that her lengthened experience will enable her to offer to visitors the COMFORTS OF A HOME on most MODERATE AND INCLUSIVE CHARGES, strict attention being paid to cleanliness. Economical arrangements for families. Culinary department under the supervision of Mrs. L. Applications for rooms attended to immediately, and tariff and further particulars supplied.

Table d'Hôte every day at 6 o'clock.

בריטאן

BRIGHTON.

15, DEVONSHIRE-PLACE.

BOARD and APARTMENTS
£2 12s. 6d. per week.
Private Apartments on reasonable terms.
Busses running past to the West.

M. S. NURENBERG.

רעמזגעט

RAMSGATE, 3, ARKLOW SQUARE.

BOARD and APARTMENTS, 3 minutes' walk from the Sea.

I have the pleasure to inform my friends and Jewish public that I have REMOVED to a much more convenient and pleasant house, where every comfort will be offered to visitors, and every visitor can have the use of the pleasure garden free.

H. SHANDEL.

GENOA, ITALY.—כשר RESTAURANT, conducted by the Misses FOA. Jewish visitors to this delightful spot will find every accommodation at Silita Santa Catarina, No. 10, Interno 5, Genoa, Italy. Terms moderate.

JEWISH WEDDINGS, BALLS, PUBLIC AND PRIVATE DINNERS.

M. SILVER (late of 39, Middlesex-street), in thanking his patrons for the support hitherto extended to him, has much pleasure in announcing that he has REMOVED to the spacious premises,

117, GOWER STREET, W.C.,

which are admirably adapted for Jewish Weddings, Balls, and other festive gatherings. The extensive suite of rooms has been decorated in the most elaborate style, and every provision made to meet the requirements of patrons.

The accommodation will be found to be in every respect unrivalled, and the arrangements will be carried out in a manner which will leave nothing to be desired.

M. SILVER
117, GOWER STREET, W.C.

Out-door orders personally attended to as heretofore.

N.B.—PLEASE SEND ALL ORDERS DIRECT.

To Land Companies, Capitalists, and others.—The Little Stanmore Farm.—Edgware-road.—A very valuable and important Freehold Building Estate of about 340 acres, eight miles from Hyde Park, with extensive frontage to the Edgware-road and other thoroughfares, offering splendid sites for the erection of various classes of dwellings, which are much required in this favourite locality, and affording opportunities to private and other enterprise seldom to be met with. The property is in a ring fence, is undulating and most prettily timbered, and forms a piece of virgin land in the midst of a very rural district, as yet untouched by the hand of the builder. In other respects it is eminently adapted to building purposes, the formation of a rural suburb of the metropolis, and for gradual absorption by the opening out of new roads, as a building enterprise of the most brilliant description.

MESSRS. E. and H. LUMLEY will SELL by AUCTION, at the Mart, E.C., on TUESDAY, Aug. 10, at 2, in one or five lots, the above briefly-described important FREEHOLD PROPERTY, with registered Parliamentary title.—Particulars, plans and conditions of sale may be obtained of Lumleys, Land Agents and Auctioneers, St. James's-street, Piccadilly.

On the Portman Estate.—No. 81, Gloucester-place.—A very superior Family Residence, with capital stabling and living rooms over. Held direct from Lord Potrman for about 58 years, at a ground rent of £38. Also the elegant and appropriate Furniture for sale, en bloc, if desired. An opportunity is thus afforded to a gentleman requiring a superior and well furnished town residence ready to hand and fit to be entered upon immediately.

MESSRS. E. and H. LUMLEY will SELL by AUCTION, at the Mart, E.C., on TUESDAY, Aug. 10th, at 2 o'clock (unless previously disposed of), the above desirable long LEASEHOLD FAMILY RESIDENCE.—Particulars and conditions of sale obtained of Lumleys, Land Agents and Auctioneers, St. James's-street.

Hampton and New Hampton, Middlesex.—By direction of the Executors of the late Mr. Middleditch —Freeholds and Copyholds, in lots, comprising—Lot 1. The Copyhold Dwelling-house, Business Premises, and garden, with capital frontage to the River Thames and boat landing at Hampton, in the occupation of Mr. Jones. Lot 2. The attractive Freehold Residence, York Cottage, New Hampton, close to Fulwell Railway Station, with gardens, paddock, and orchard, containing about 1a. 1r. 16p. Lot 3. The Freehold Cottage Property, called Park Place, New Hampton, comprising six cottages, with gardens, abbuting on Bushey Park, containing 2r. 36p. of land, of great speculative value. Lot 4. Two more Cottages and gardens, with the same advantages.

MESSRS. E. and H. LUMLEY are instructed by the Executors to SELL by AUCTION, at the Mart, E.C., on Tuesday, Aug. 10th, at 2 (unless previously sold), the above described PROPERTY. Particulars and plans had of Lumleys, Land Agents and Auctioneers, St. James's Street.

TO BE LET a comfortably furnished BEDROOM, with use of sitting room, and partial Board if required. Within a few minutes' walk of Canonbury Station, and tram and 'bus to the City. For terms, which are moderate, address L. G., Jewish Chronicle office.

TO be LET, a DRAWING ROOM FLOOR, in best part of W.C. District, with or without board. An extra bedroom if required. Address E., Jewish Chronicle office.

A Newly married couple, having a large well furnished house, near Russell-square, would be glad to LET PART of it at a moderate rent. Can be had unfurnished if required. Address A. B., care of Mr. B. Morris, 80, Lombard-street, E.C.

WANTED, a comfortable HOME in the house of a respectable couple without children or lodgers, for a lady in delicate health. Could furnish her own bedroom. Terms must be moderate. Address A. R., Jewish Chronicle office.

The Cheshire Cheese Tavern and Wine and Spirit Vaults, Milford Lane, Strand, a well-known genuine property in close contiguity to the new Law Courts and several large printing establishments, offering a sound investment for a small capitalist.

MESSRS. JAMES LEWIS and CO. will SELL by AUCTION at the Mason's Hall, Mason's Avenue, Basinghall Street, on WEDNESDAY, August 4th, at 12 for 1 o'clock, the VALUABLE LEASE at £60 per annum, with possession, of an old-established and lucrative Wine and Spirit Establishment known as the Cheshire Cheese, Milford Lane, close to the New Law Courts and several of the principal newspapers and printing establishments. Recently put into thorough repair, newly decorated, and modernised at a consideerable outlay, and capable of a largely increased trade in energetic hands. May be viewed by cards between ten and twelve o'clock. Particulars and Conditions of Sale had of J. S. Ward, Esq., Solicitor, 51, Lincoln's Inn Fields; at the Place of Sale; and of the Auctioneers, 5, Southampton Buildings.

16, Tottenham Court Road.—The lease of the premises, having a term of about nine years unexpired at a low rental of £150 per annum, situated in the best part of this important thoroughfare, with a depth of 12 feet, and fitted with electrical thief detectors, the walls being lined with sheet iron, together with the well manufactured Shop Fixtures and Fittings, Counters, Show Cases, &c., in One Lot.

MESSRS. JAMES LEWIS and CO. will SELL the above by AUCTION, on the Premises, 16, Tottenham Court Road, on THURSDAY, August 5th, at 12 for 1 o'clock. Particulars and Conditions of Sale had of Alfred Leslie, Esq., Solicitor, 34, Conduit Street, Bond Street, and of the Auctioneers, 5, Southampton Buildings.

Harlesden.—A Desirable Villa Residence.

MESSRS. JAMES LEWIS and CO. are instructed to SELL by AUCTION, at the Mart, Tokenhouse Yard, on TUESDAY, August 17th, at 2 o'clock precisely, the long LEASEHOLD RESIDENCE situate and being No. 38, Nicoll Road, Harlesden, with garden in front and rear. Held on lease for a term having about 93 years unexpired, at a ground rent of £8 per annum. Particulars and Conditions of Sale had of Messrs. Rutherford and Sons, Solicitors, 153, Leadenhall Street, E.C.; and of the Auctioneers and Estate Agents, 5, Southampton Buildings, Chancery Lane.

Please note the address—9, HUNTLEY STREET (late 34, Alfred-street), BEDFORD-SQUARE, and 37, Duke-street, Aldgate.

VALLENTINE'S COPYRIGHT WORKS.

FESTIVAL PRAYERS, with translation by the late Rev. D. A. DE SOLA, and table of Holidays for 25 years ensuing.—Price 30s. unbound.

PENTATEUCH.—Revised Edition, with the whole of the Prayers for Sabbath, commencing Friday afternoon and ending with Saturday afternoon; also tables showing the time for the commencement of Sabbath, Sedrahs and Haftorahs for next 20 years, and the tonic accents set to music.—Price 26s. unbound.

DAILY PRAYERS—With new translation by the Rev. A. P. MENDES, and a Compendium of Dinim, &c.—Price 6s., unbound.

⁂ The above are all pocket Editions, and the Prayers are arranged in regular order, so that there is no necessity to turn from page to page to find the prayers.

SEPHER TORAHS and every requisite for Synagogue and Devotional use always on Sale. Embroidered Mantles and corners for Talithim to order.

CALENDAR for 5640-41 (1880-81) containing the only authorised tables of the time of night for every town in the United Kingdom with other interesting information. Price 6d.

BOARD and RESIDENCE (Superior). Exceedingly healthy locality, within five minutes' of Metropolitan station. Cheerful and musical society. Special arrangements for gentlemen desiring only partial board. Apply to Mrs. V. N., 147, Ladbroke Grove-road, North Kensington, W.

COOPER COOPER and Co. undertake to answer the oft-heard question—Why is Tea so dear? and they say that it is simply because the public in this, as in other matters, are powerless to insist on having their share of the advantages which result from falling markets. Tea, in fact, was never so cheap to buy since it was first imported into England, as may be easily ascertained by a reference to the current market reports, and yet relatively the retail price was never so exorbitant. Now, Cooper Cooper and Co. have resolved to rectify this discrepancy, and to this end they undertake to SELL the BEST TEAS that can be purchased at their respective prices at a small commission only on the actual prices paid to the importers. This system of business is specially intended to bring the public into partnership, as it were, or at all events to enable them to become participators in the great margin of profit which lies between the wholesale and retail price of tea. Cooper Cooper and Co.'s prices will be found to be 9d. per pound less money than those usually charged for identical qualities.

TEA.—REAL TEA.—The finest BLACK TEA imported from China is SOLD at 3s. a pound by COOPER COOPER and Co. That shipped from the southern port, Focchowfoo, is termed Kyshow, and possesses great strength and a sharp, though agreeable, pungent flavour. The fine Tea shipped from the northern port, Shanghai, is called Moning, and is distinguished by a soft, silky flavour. Both these Teas are to be had in their original purity, at 3s. a pound, at Cooper Cooper and Co.'s various establishments, viz., 50, King William Street, London Bridge; 63, Bishopsgate Street, Within, E.C.; 268, Regent Circus, W.; and 35, Strand, W.C., who, in addition to these specialities, sell every variety of Tea grown in India and China in their integrity. Samples gratis and post free.

THE Collapse in the Speculation in Tea enables COOPER COOPER and Co. to SELL TEA of real excellence at 2s. a pound. It is fit to put on any gentleman's table. Samples gratis and post free.

ABBISS'

PREPARED COFFEE.

Strong, rich flavoured, and very economical.
3 LBS. FOR 2S. 6D.
Also the best 2s. Tea known.
G. La pard, 44, Bishopsgate Within, E.C.
and 13, King William Street, E.C.

B. SALOMONS, 102, Leman-street, E. and 51, Barnsbury-street, N. (two doors from Liverpool-road), begs to announce that he has on SALE a large and carefully selected stock of Grocery, Oil, Butter, Vinegar, Cheese, &c.

As AGENT of Mr. H. B. De Beer of Amsterdam, he has a large stock of excellent Kosher WINES of superior qualities. Each bottle is sealed with the seal of the Chief Rabbi of Amsterdam. Clarets from 18s. doz., Ports from 24s. and Muscatels, 42s. doz.

Country orders receive special attention.

M. JOSEPH, FISHMONGER
101, MIDDLESEX STREET,
WHITECHAPEL.

NOTICE TO EXCURSIONISTS.

Arrangements can be made for a supply of SMOKED SALMON of the finest quality in any quantities, in new tin cases, on the shortest notice. Parties leaving town or proceeding to the Colonies will find this a great luxury.

Fried and Stewed Fish of superior description. Fine new Anchovies, &c.

FINEST SPANISH OLIVES.

A great delicacy. At prices lower than have ever been known.

M. JOSEPH, 101, MIDDLESEX STREET,
LONDON.

A lady, living in Regent's Park, London, wishes to meet with two young girls, English or foreign, to educate with her own daughters. The comforts of a Jewish home and a first-class education offered. The highest references given and required.—Address A., Jewish Chronicle office.

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PERFUMERY
FACTORS.

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"Through all my travels few things astonished me more than seeing the Beauties of the Harem smoking the Stamboul. After smoking, a sweet aromatic Pastil is used, which imparts an odour of flowers to the breath. I have never seen these Pastils but once in Europe, it was at Piesse & Lubin's Shop."—*Lady W. Montague.*

Ladies who admire a "Breath of Flowers" should take a Pastil night and morning.

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TAILOR,
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LADIES' WATERPROOF ULSTERS,
A large assortment,
Ready-Made
GENTLEMEN'S ULSTERS,
A large assortment,
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JANE BUCKRIDGE,
MANUFACTURER.
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ESTABLISHED OVER 50 YEARS.
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All sizes, complete, kept in stock for immediate use, at the lowest possible prices

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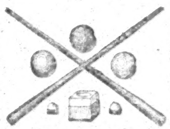

BILLIARD BALLS Chalks, Cues and Tips and Ivory Goods in general at Henning Bros., Ivory Works, 11, High Street, London, W.C. The cheapest House in the Trade for Ivory Hair Brushes, Mirrors, and all other Ivory Toilet Articles and Billiard Table Requisites. Old Balls adjusted or exchanged and tables re-covered. Designs and Price Lists Post Free. Established 1862.

THE widow Mrs. H. ROSENBERG begs to inform her customers and the public that she has always on hand a select Stock of the very finest quality POULTRY at very moderate prices, and thanks her numerous customers for their past patronage, and hopes by strict attention to merit a continuance of the same. Weddings, Dinner Parties and country orders supplied on the shortest notice.—51, Shirland-road, Maida Hill, W.

N.B.—Carts to all parts of London daily

£300 per annum and Expenses.—WANTED, by a Cigar House in the City, a TRAVELLER, having a connection among publicans and hotel keepers in London and Suburbs. Must have occupied similar position before. Security and good references indispensable. Apply by letter, stating full particulars as to last employment, to R. S., Jewish Chronicle office.

WHOLESALE BOOT TRADE.—A manufacturer of best goods in ladies' and children's work wishes to engage a TRAVELLER with connection, to represent them in the country.—Address F. B., 62, Basinghall-street, E.C.

WANTED, a YOUNG MAN to TRAVEL in the Jewellery Trade; one that has a knowledge of the trade preferred. To a pushing young man this is a good opportunity. Good reference or security required. Apply to H. Lyons, 28, Snape Street, Hockly, Birmingham.

A Young Man, with good business experience, wishing to go to the Cape, would like to JOIN another young man, preferably with some capital. References exchanged. Address S. H., Jewish Chronicle office.

House Cistern, fitted with a Cistern Filter.

NO FAMILIES WHO VALUE THEIR HEALTH SHOULD BE WITHOUT ONE OF THE

LONDON AND GENERAL WATER PURIFYING COMPANY'S

(*LIMITED*)

PATENT CISTERN FILTERS, Charged Solely with Animal Charcoal.

Requiring, when once fixed, NO attention whatever,

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North London.—Our readers residing in the North of London are informed that copies of the Jewish Chronicle" are on sale at the principal stations of the North London Railway

Metropolitan Free Hospital.—Temporary Premises—Commercial Street Spitalfields.—The aggregate number of patients relieved during the week ending July 24th was, medical, 943; surgical, 947; total, 1,890; of which 1,052 were new cases.

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PRAYERS FOR THE DEAD.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—The pedantic and dogmatic tone assumed by Mr. Lowe, "the master says it," in his communications from the first, has culminated in his fiery epistle of to-day, written in a style happily unusual among scholars.

Mr. Lowe declines further to discuss the matter with me. Pity; yet I think Mr. Lowe is right. "He who fights and runs away," &c. Mr. Lowe has only given another illustration of the banefulness of conceit. He also ignores, and with a vengeance, the dictum, דברי חכמים בנחת נשמעין. I suppose he is unaccustomed to contradiction, and the *ex cathedra* style grows with the accident of position. No doubt, it is much more convenient to affect anger and play Sir Oracle and indulge in vehement writing, than to meet solid argument by the stern law of the logic of facts.

To your readers I can only reiterate my former statements—made very advisedly—that Mr. Lowe is thoroughly wrong, from first to last. I regret that it is so, and would it were otherwise. Mr. Lowe evidently knows it, and prudently withdraws. I never, I confess, found that Mr. Lowe's arguments reached the advanced stage to necessitate a studied reply: the arguments were the usual stock-arguments, old as the hills. Zunz, Rapaport, Levinsohn, among moderns, and the Talmud, Midrash, and Gaonim of old, have placed ample materials ready at hand to meet, without a moment's delay, the assumptions which have been successfully disputed again and again. I objected, and still object, to refer questions of the kind suggested by Mr. Lowe to the *ipse dixit* of any one man, how profound soever his scholarship may be. Books recognized as classic and authoritative can alone impartially decide contested points such as are at issue between Mr. Lowe and myself.

Before I part from Mr. Lowe, it is only just to him to say that I do not for a moment impeach his great learning. The work he has done, and splendidly done, entitles him to every respect; but he has fallen into an error very common with enthusiastic and self-sufficient scholars. It happens very frequently with Biblical critics, as with most theorizers, that they set up their theory first and then seek for proofs instead of beginning with facts and thence deducing their theories. Historically and logically Mr. Lowe is wrong, and that by the verdict of the best Biblical critics of the past and present. I readily admit that in the matter of *Higgayon* Mr. Lowe is unquestionably correct. But there is something very ludicrous about the correction. Mr. Lowe in his former letter told me—I quote from memory—that his Cambridge students would not say *Hegayon*, but *Hegeyon*. This is very funny. *Higgayon* is Hebrew, *Hegyou*, the construct, is also Hebrew, but *Hegeyon*, as suggested by Mr. Lowe, belongs to no language. Mr. Lowe will say this "E" major was a *lapsus calami!* Granted. I did not make a fuss about it; it was too paltry to notice. I left that style of criticism to Mr. Lowe. To me this is veritably child's play. I might quote a distich from another comedy of errors:

> Hopeless and helpless doth Ægeon wend,
> But to procrastinate his lifeless end.

Mr. Lowe is also right as to the omission of a *dagesh*—profound criticism! His sense of orthoepic harmony must, indeed, be most acute and finely strung if a "G" minor affect him so sensitively, or else he must have felt himself sorely pushed into a corner to pounce so hysterically on the abnormal fact. All I can say is, his life would have been a life of agony if he had studied Gemara as I have done under eminent Talmudists, who were not severe in the matter of accents. His lot has fallen in happy places, where Professors Mason and Schiller-Szinessy have occupied Chairs. I envy Mr. Lowe. He tells me I wish to make all things *Grün*. True, again! Since my childhood I have carried out, in this respect, the admonition of the Gemara, "never to live in any place where Green is altogether absent," שאין בו ירק. But I have also been accustomed to call black "black," and white "white," and never tried to confound the two colours—אוכמא בחיורא וחיורא באוכמתא לקותא היא. Mr. Lowe, in drastic words, tells me what I ought to have done as a *Talmid Chacham;* but I am not a *Talmid Chacham,* I am only a *Chazan*, and my order are not famed for being *Chachamim*. To them a *dagesh* more or less is not a matter of such supreme importance as it seems to be to Mr. Lowe, especially when it affords him the opportunity of airing his acuteness, to the disadvantage of his opponent. A *Talmid Chacham*, indeed, to venture to criticise the historical and logical accuracy of a real University don. I must, indeed, be green—כשמו כן הוא.

Returning, however, to our muttons, my challenge was to traverse every single allegation made by Mr. Lowe—"g" minor excepted—whenever and wherever he pleases, and to maintain not my own view or the view of my church or of my adopted creed, but the verdict of history—I mean *real* history—and to justify the validity of my impeached translations and my alleged misrepresentations. As it is, Mr. Lowe has placed himself out of court, *Cadit quæstio*.

Yours obediently, A. L. Green.

July 23, 1880.

UNITED SYNAGOGUE.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—In your last issue I read a report of the proceedings of the Counci of the United Synagogue. To an outsider the mode of procedure with regard to the East London Synagogue seems at once extraordinary and unconstitutional. That the United Synagogue should in full conclave decide that the services of a minister should be dispensed with, that it should later ratify its decision by declaring the re-election of that gentleman illegal, and then finally resolve that its own action is wrong by reversing its own decision, must appear to an unprejudiced mind a mode of legislation weak in the extreme.

I do not mean to advance that perhaps in the interest of harmony among the synagogues, and in order not to put one synagogue in direct antagonism with the governing body, it is not wise to show as much consideration as possible for the wishes of the majority of the seatholders of that synagogue, but when the Council eats its own words as soon as a synagogue has the courage to stand up to it, when Mr. Lionel L. Cohen openly states at a public meeting that the whole of the arrangements for admitting a seatholder as a privileged member of the United Synagogue are a sham, and urges as a plea for fresh legislation that the Committee entrusted with the management of those arrangements shamefully neglects its duties, the conclusion forced upon the mind of the public is, that the amount of wisdom and legislative ability at the disposal of the Council is circumscribed both in foresight and extent. It would be an evil day if by an effete and vacillating policy the Council were to forfeit the confidence and respect of the right-thinking and orthodox of the community. If the Council does not mean to enforce its decrees, it should not put itself in the humiliating position of arriving at a decision.

I do not desire to criticise the action of the Council in a carping spirit as it has done good work for the community, but it should carefully guard itself against a course, the mildest term for which is "floundering." The business of the Council should be conducted on the broadest basis of principle and decision, and anything approaching to cliquism scrupulously eliminated.

Yours obediently, ZEUS.

THE CENSUS.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—It is now finally settled that there will not be a religious schedule in the particulars to be obtained in the forthcoming census. You have previously expressed regret at this circumstance. The selfish, and mistaken, policy of the Nonconformists in bringing pressure to bear upon the Government against a religious census, will not alone deprive the religionist of valuable information, but will also rob the physiologist of valuable data. For instance, whenever such statistics have been available it has been conclusively proved that the Jews are longer lived and increase in greater proportion than other populations. It has apparently been said with some authority that deaf-mutism exists to a disproportionate degree among the Jews. A couple of years ago investigation on a limited scale revealed the fact that colour blindness was apparently also more prevalent among Jewish school children than those of other denominations. Much valuable light would have been thrown on these and cognate subjects had a religious census been taken in 1871. All estimates of the probable number of Jews in England are necessarily unreliable. A few years ago an attempt was made by the American Board of Delegates to gather statistics of the Jewish population in the United States through the places of worship on the Day of Atonement, but these statistics were incomplete and valueless. Such an attempt would probably be more successful in England where the Jewish places of worship are known and the Jewish population less widely distributed. It is, however, extremely doubtful whether the Board of Deputies—the only Jewish body that could reasonably be expected to do so—would care to undertake such a task. The expense would not be great, inasmuch as the synagogue officials could act as enumerators, and much voluntary clerical help could no doubt be obtained.

Yours obediently, A.

THE JEWS OF ST. LOUIS, U.S.A.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—On reading your able article of May 21st, "Judaism in America," I am prompted to send you an item from this rapidly growing city of the West. I am well aware that your columns are fully occupied, but seeing that you have so nobly defended our coreligionists in this country, I have thought it likely that you may grant sufficient space to announce the gratifying intelligence that here, where so little interest is taken in Judaism, we have now a Hebrew Free School. Unfortunately, it is here, as in other large cities, that only a few of the resident Israelites are members of any congregation, and many are indifferent as to the religious education or moral training of their children. These facts have of late years been so apparent, that it became a necessity to take some action in behalf of the many children who were being so sadly neglected. Fortunately for them, the Rev. H. J. Messing, of this city, came to the rescue, and, with the aid of some few noble-hearted men, in January last organized and put into successful operation the Hebrew Free School of St. Louis.

Yesterday, the examination and award of premiums to the pupils took place at the Harmonic Hall, and certainly in the result it must have been very satisfactory to the reverend gentlemen who originated the scheme and his able coadjutors to witness the perfect success obtained in six months by the bright pupils under the efficient instructions of the following corps of teachers: Messrs. M. W. Holtz, M. S. Munowitz, S. Rabbinowitz, and Miss Annie E. Meyer; the Rev. H. J. Messing, Superintendent. The officers of the institution are: Mr. Joseph B. Greensfelder, President; Mr. Isidore Bush, Vice-President; Mr. Jacob Furth, Treasurer; and Mr. A. Gershon, Secretary. The Board of Directors are Messrs. H. M. Lowenstine, M. W. Rosenblatt, Henry Lyon, Louis Halle, Bennett Meyer, Meier Goldsmith, Morris Michael, Adolph Isaacs, and Moses L. Wieder. The Hall was crowded, and everyone loud in praise of the success of the first examination of the Hebrew Free School. It will re-open in September (D.V.), when the teacher and patrons will, it is hoped, meet with renewed vigour, and continue their useful and energetic duties, when you shall again hear from

Yours obediently, G.

St. Louis, Mo., July 4th, 1880.

MODIFICATIONS OF THE RITUAL.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—Your correspondent "Observer" kindly informed me in your issue of the 16th that I was "mistaken," but fails to point out the error. He says, "Vain indeed would it be to compare an English Minhag probably about thirty years old, with a Minhag which has been in force throughout all Israel for about 2,000 years." There is a delightful vagueness in this sentence, only surpassed by the simple indifference to facts as shown by the writer, and the number of years—2,000—appears such a favourite with those who wish "things to remain as they are," that there must be some occult charm in it, otherwise it would not be quoted so frequently. I have carefully looked through many דינים and I fail to find that it makes any difference, whether the Minhag be *English* or not, הכל כמינהג המידינה, or that any number of years are specified during which the Minhag must have been followed, in order to make it binding. If thirty years be not sufficient what would be the magic number?

In carefully looking through the very simple "modifications" sanctioned by our respected Chief Rabbi, I, in vain, have endeavoured to find any Minhag there which has existed for 2,000 years; unless, indeed, history is in error and "Observer" is right. Did the author of the הקדמות live in the time of John Hyrcanus, or were the writers of the פיוטים said between פסח and שבועות contemporaneous with the sons of Mattathias? My reading tells me no. I would advise "Observer" to read up a little before he quotes dates, to investigate the origin of many of our so-called "ancient ceremonies," and study the history of the Piyutim, and their authors. When he has done this he will be in a better condition to enter upon a field of controversy. At present he should be content with remaining a silent "Observer."

Yours obediently, F.

JEWS' COLLEGE.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—So many praises have lately been lavished upon those concerned in the management of Jews' College for the success which has attended their strenuous and laudable efforts, that words of censure, which all their undertakings are wont to receive, must seem strange and out of place. A few things, however, have come to my knowledge, which, I think, but ill accord with the spirit of liberality in which this College was reorganized; and it is only fair, in my opinion, that the attention of the managers and of the supporters of the institution should be called to the defects in the working of it, and this, I am sure, will be done through the medium of your paper.

The College at present consists of two classes, viz., the preparatory class, and the junior class of what may be called "the College proper." When the pupils of the preparatory class have reached the age of 16 and are considered competent by Dr. Friedlander, the gifted and energetic Principal of the College, they are sent up to the University of London for the Matriculation Examination. Now, Sir, the pupils of that class not receiving and not being able to earn any money, and their parents, as far as I am aware, not being in very affluent circumstances, find great difficulty in procuring £2 as the entrance fee of the examination, and the money for the expenses, such as riding, refreshment, &c., which going in for an examination generally involves. In the Jews' Free School, where it is only optional to pass these examinations, both fee and expenses incidental to the examination are paid; but in Jews' College, where the passing of this examination is compulsory, the students are compelled to pay all this money out of their own pockets. The £2 is certainly repaid if the student passes the examination, but a student may be well prepared and still fail to pass the stringent examinations of the University; and I think you will agree with me that as the College sends the student up for examination, they should make arrangements that the expenses should be paid from the funds of the College. In the College proper, as the student has to pay for his entrance fee to the B.A. examinations, although he receives £50 a year from the College, it is most unfair that he should have to meet this great expense from his paltry pittance. To obtain admission into the "College proper," the pupil of the preparatory class must have passed matriculation and must possess a fair knowledge of Hebrew. Well, Sir, a young man having failed to pass the Matriculation Examination, although he may possess more than the required knowledge of Hebrew, is compelled to remain in the preparatory class for all subjects. It would only be acting logically, in my opinion, that if the student cannot enter the College for secular studies, he should do so for his Hebrew studies, should he be competent.

Again, Sir, in the "College proper," the student is supposed by the outside public to receive his secular training at the University College. This is not strictly true. As far as I am aware, the student prepares privately his classics and his mathematics, and does not attend University College for these two most important branches of education. Moreover, if a pupil of the Preparatory Class gains admission to the College in the month of January, it is not till the month of October that he attends the classes of University College. But, above all things, the insufficiency of the teaching staff for the preparatory class is plainly apparent. All the secular subjects taught in that class, except French and German, are taught by a young man of about 26 years of age, as I am informed. To expect one person, and especially one so young, to teach with success nine or ten subjects, including Latin, Greek, Euclid, Algebra, and Natural Philosophy, appears to me absurd.

There may be many other things which require alteration in the management of the College. The defects I have mentioned seem to me to be so apparent, that it has surprised me that they have not earlier received attention.

Yours obediently, TRUTH.

"ANNO DOMINI."

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—Permit me to call your attention to the frequent misuse of the abbreviation "A.D." which I observe continually in the columns of your valuable and interesting paper. It is doubtless a mere thoughtlessness, but not the less an inconsistency and impropriety, and may be cited by our opponents as a concession. The popular sense of the abbreviation is, and the legal sense by special provision at one time in this country was, "In the year of our Lord," the exact and literal meaning "In the year of the Lord"; both recognising the divinity of Jesus and equally opposed to Jewish principles.

I have always in my practice avoided the use of the words, and they are objectionable for the following reasons. It must be evident to any reflecting mind that the words are a declaration of faith in the divinity of the Christian's great exemplar, and, as such, although quite appropriate for a Christian to use, could not be used by any conscientious and consistent Unitarian, Rationalist, or Israelite, and if the words were contained on an instrument presented to such an one to sign, he would very properly erase the words or refuse to sign the paper which made him recognise or subscribe to something to which he was conscientiously opposed on religious grounds.

That I am not wrong in my views of the construction to be placed on such tacit recognition, may be evidenced by the fact that in a lecture delivered some time ago in this city by the Rev. Bishop Simpson, he made use of the following language: "That when non-Christians made use of the figures 1878, &c, they were unconsciously bowing down to Christianity." While differing from the reverend gentleman as to this statement, I would remark that although it does not apply to the use of the mere figures, it certainly does apply very forcibly to the express declaration of faith involved in the use of the words referred to.

The objectionable character of the phrase, and the folly and absurdity of introducing anything connected with religious belief into documents that are to be generally used, may be further illustrated by supposing a document containing the words to be presented for signature to both a professing Christian and a conscientious and consistent Unitarian or Israelite. The one would very properly desire to erase the words before signing, and to the other it might be displeasing to subscribe a paper on which they were erased. The whole trouble and difficulty is removed, and all offence avoided, by the non-use of the phrase.

The above are among my reasons for not inserting the words referred to in legal documents prepared by me, or in printed forms used by me, to which I may add that as a professing and, I trust, as a consistent Israelite, I myself could not conscientiously use or adopt the use of the phrase. I may further remark that in the city of New York, which contains, as does this city, a large cosmopolitan population, and one representing divers religious sects, the use of the words in legal documents is quite unusual (see any New York form-book).

Yours obediently, J. B.

San Francisco, June 29th, 1880.

SERMONS IN THE CITY SYNAGOGUES.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—The Great Synagogue will shortly be reopened for public worship. We may expect to find that the interior of the building has been beautified, and that the fifteen hundred pounds, or more, voted for the purpose, have been judiciously spent. We shall have a renovated synagogue, a reorganized choir, Readers refreshed after their well-deserved holidays, but, alas! the pulpit will be silent. Our venerated Chief Rabbi cannot any longer address the worshippers, and the Committee have not taken any steps to make a suitable provision for the regular delivery of sermons, but are apparently satisfied to drift along, borrowing a preacher occasionally from another synagogue. I suggest to my fellow-worshippers that this course is most unsatisfactory and should be remedied. The remedy is simple. Let, say, the Great, New, Hambro', and East London Synagogues make a mutual arrangement for the appointment of a Lecturer who would deliver a monthly sermon in each synagogue.

Yours obediently,

A Member of the Great Synagogue.

JEWISH FEMALE EDUCATION.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—In your leader of last week on "Female Education," I find that I am named as the authoress of a Hebrew Grammar which is about to be published by Messrs. C. Kegan Paul and Co. In justice to my brother, Mr. F. L. Ballin, I feel bound to state that he is joint author with me in the above-named work.

Yours obediently, Ada S. Ballin.

14, Tavistock Square; July 26th, 1880.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—It may be of interest to some of your readers to know that Miss Ada Ballin, the winner of the Hollier Scholarship, is a granddaughter of the late Joseph Moss, of Portsea, and niece of the Misses Moss (Mrs. Levetus and Mme. Alphonse Hartog), authoresses of "Romances and Tales of Jewish History," and consequently first cousin of the late Numa Edward Hartog.

Yours obediently, A.

July 26th, 1880.

THE LATE M. PEREIRE.

The funeral of the late M. Isaac Pereire was solemnized, with touching simplicity, in the Jewish section of the cemetery at Montmartre, on the 15th. A few of the Ministers and a large number of the leading financiers of Paris, as well as representatives of the most aristocratic families in France, took part in the cemetery. Although the deceased was a member of the Legion of Honour, the military escort to which his remains were entitled, was dispensed with at the expressed wish of M. Pereire. Mdme. Pereire will greatly benefit by her late husband's will. He has bequeathed to her all that the law allowed him to leave away from his children; that is to say, the fourth part of an estate valued at 63 millions of francs. As his second wife, she has besides a right to a child's portion, which, in this case, amounts to six millions. M. Pereire also purchased many valuable pictures in his wife's name, so that after his death she should be in undisturbed possession of a gallery. Her own wealth has been, since the death of her father, M. Emile Pereire (brother of her late husband), very considerable. One way or another, Mdme. Isaac Pereire must now be in the enjoyment of upwards of three millions sterling. She is a woman of very active brain, an intelligent patron of art, and in many ways beneficent. Last winter she opened a soup-kitchen in which 800 rations of bread, beef, and soup were given away to the indigent inhabitants of her quarter. She also patronises schools for deaf and dumb children, a tenderness for whom is hereditary in the Pereire family.

Russia.—Herr Samuel Resser, the aged and respected Jewish teacher at Taganrog has, in recognition of his services to Jewish education, received a large silver medal, together with the ribbon of the Order of St. Stanislaus.—In one of the Russian towns, the Talmud Torah School has been partly converted into a school for the teaching of trades, religious instruction being given in the afternoon, and practical industrial teaching in the evening.

Paris.—The national fête which was held in Paris on the 14th was likewise officially observed by the Jewish community in that city. The exteriors of the synagogues were superbly decorated with flags and trophies, and in the evening they were brilliantly illuminated both by means of gas and of oil in coloured glasses.—The official journal announces promotions in and nominations to the Legion of Honour. In the list we find the names of upwards of twenty Jews, distinguished in religion, science, literature, and in public offices.

Holland.—In the year 1868 there died at Hanover, Herr L. Rosenthal, who bequeathed an extensive Hebrew library to his children residing in Amsterdam, of whom the eldest is Heer George Rosenthal, a member of one of the principal banking houses in the Dutch capital. This library, of which a carefully edited catalogue in two volumes was published a few years ago, consists of more than 5 200 works, comprising some 6,000 volumes, and is in its way one of the most valuable in the world. From various quarters large offers were made for the purchase of the library, but all were refused on the ground that the present owners wished it to remain intact in memory of their learned parent, who had devoted nearly the whole of his life to its collection. This costly collection has now been presented by the Rosenthal family to the city of Amsterdam for the library of the University, on condition that it be perpetually preserved at that library under the name of *Bibliotheca Rosenthaliana*. At a meeting of the Municipal Council of Amsterdam held last week, it was resolved, amid loud applause, to accept the munificent gift, and to thank the donors for their liberality.

Libel.—At the Manchester Assizes on Thursday, the 22nd, before Lord Justice Bramwell and a jury, Edward Middlehurst, publisher and proprietor of the *City Lantern*, was indicted for publishing, on the 23rd of April, at Salford, a certain false and defamatory libel upon Messrs. David Lewis and Co, clothiers and outfitters, of Market Street, Manchester, and Ranelagh Street, Liverpool. Evidence was given, conclusively proving that the libel was utterly without foundation. The judge peremptorily declined to withdraw the case from the jury, and a verdict of guilty having been returned, the defendant was fined £100. The Liverpool *Daily Post*, in a leader upon the trial, alluded in very flattering terms to the high character which the firm of Messrs. Lewis and Co. enjoyed in Liverpool and Manchester.

Hebrew Epitaphs.—We have received Prof. Ascoli's monograph on some Hebrew epitaphs in Southern Italy, entitled *Iscrizioni inedite o mal note, Greche, Latine, Ebraiche, di Antichri Sepolcri Giudaici del Napolitano*. This is an extract from the Transactions of the Fourth International Congress of Orientalists, held in Florence in 1878. Having given a sketch of the most ancient Hebrew epitaphs found at Worms, Aden, and the Crimea, and spoken of the history of the settlement of the Jews in the provinces of Naples from the fourth to the tenth centuries, the author gives a brief description of the catacombs of Venosa, and then proceeds wtth the texts of the inscriptions themselves, found at Venosa, Brindisi, Trano and elsewhere. At Venosa the earliest inscriptions are in Greek and Hebrew, nearly always accompanied by the emblem of the candelabra and the word *Shalom*. The earliest date occurring in these inscriptions is that of 801 A.D., but those of Venosa are no doubt much older. The memoir concludes with an interesting chapter, containing philological and chronological disquisitions relating to the language and era of these epitaphs.—*Athenæum*.

THE JEWS OF GREECE.

[FROM OUR CORRESPONDENT.]

CORFU, July 22nd, 1880.

The English, who take so much interest in all that refers to Greece will, I think, read with pleasure the following account of the thanksgiving service held last evening in the chief Jewish synagogue on the favourable decision adopted by the European Powers in connection with the Greek Question. The synagogue, splendidly adorned and lighted up, exhibited a solemn appearance. The ceremony was attended by the Corfu Deputy, the Governor, the Mayor, and other authorities, besides a numberless crowd of Jews and Greeks. At 8 o'clock precisely the ceremony was opened by the singing of *Mismor Lototha*, after which the Chief Rabbi Levy, mounting the steps of the *Hechel*, delivered, in the Italian language, the following address, which produced a strong impression on the hearers:—"My dear brethren, the reason of our being at this hour here assembled is the offering of a thanksgiving prayer to the Almighty on the generous feelings inspired by Him to European nations with reference to our dear fatherland, this illustrious Greece which, while it is one of the most celebrated nations of antiquity, fills an honourable seat amongst civilized modern nations. Love of fatherland is considered by the Jews as a sacred love, inferior only to that owed to God himself. Nay, love of God is sometimes subservient to love of fatherland, Israelites dispensing with the performance of religious precepts when duties to fatherland are a hindrance. It is natural, therefore, that all that concerns our country should be looked upon by us as a sacred event that turns our thoughts to God, to our venerated king, to the Government, and to the nation. Israelites love their country even when she proves as a stepmother to them and drives them off from her bosom. How intensely then are we indebted to a country that confers freedom and protection on all its subjects regardless of creed! Why should we not rejoice in this event as well as our fellow-citizens? Let then your hearts be united to mine in the offering of a thanksgiving prayer to the Almighty and in the invocation of His chosen blessings on our dear Sovereign and the Royal Family, on the National Representatives, on the Ministers, and the European nations which have proved friends to Greece. Let us entreat God that feelings of love, justice and peace may be sufficient to the realization of our vows, and that bloodshed be not the way to victory. Still, my dear brethren, do not forget that the joy and enthusiasm at this hour pervading our hearts must accompany us also into the fields of honour if it be claimed by our fatherland." The Rabbi then recited a Hebrew prayer adapted to the occasion. The *Hanothen* was subsequently sung by the choir, and the singing of the *Yigdal* closed the ceremony.

Old Castle Street Board Schools.—On Tuesday evening last the prizes were distributed to the children of the Old Castle Street Board Schools by Mr. A. de Mattos Mocatta, assisted by Mrs. Mocatta and Mrs. Lionel B. Cohen. Among those present were the Rev. S. Barnett, Vicar of St. Jude's, Mr. F. D. Mocatta, Rev. A. Löwy, Rev. S. Gollancz, Rev. S. Levy, Mr. Smithers, Honorary Manager of the school, and many other ladies and gentlemen interested in the schools. The parents of the children were also present in large numbers. The rooms were prettily decorated with flags, banners and mottoes bearing a variety of inscriptions, amongst which was one with the words "Welcome Mocatta," referring to Mr. F. D. Mocatta and his family, who take an active interest in the welfare of the schools. Sir Charles Reed, M.P., LL.B., Chairman of the Board, was to have taken the Chair, but prior to the commencement of the proceedings, a telegram was received from him from the House of Commons, expressing his inability to attend in consequence of his being detained by his Parliamentary duties, and requesting the Rev. S. Barnett to officiate for him. The Rev. S. Barnett having taken the Chair, said it afforded him great pleasure to preside on the occasion, for it gave him an opportunity of being amongst a great many of his Jewish friends, who were, like him, assembled to promote the great cause of education. Although not called upon to render assistance to the Jewish residents of his parish, still he felt deeply interested in their welfare. The school, although a public one for Jews and Christians alike, was principally taken advantage of by Jews, for out of the 1,400 children who attended, 95 per cent. of them were Jews. The prizes, most of which had been presented to the school, many being given by Mr. F. D. Mocatta, were then distributed. They consisted of suitable books, work-boxes for the girls, writing desks, and many other useful articles. The distribution of the prizes having been concluded, Mr. A. de Mattos Mocatta suitably addressed the children. He highly praised the teaching staff of the school, and especially referred to the talents of the Head Master, Mr. Abraham Levy. Mr. Smithers also addressed the children, and reminded them of the benefits they derived from the interest taken in the school by such kind friends as Mr. and Mrs. Mocatta. After some remarks by the Rev. A. Löwy, Mr. F. D. Mocatta, who was greeted with loud applause, spoke of the efficiency of the teaching staff of the school, and called for three cheers for the Head Master, which Mr. Levy acknowlegded. The proceedings terminated with the singing of the National Anthem by the children. During the evening the proceedings were enlivened with some music by the band of the Boys' Refuge, Whitechapel.

Jewish Schools for the North of London.—In addition to the ladies and gentlemen mentioned in our last issue, the following have joined the movement as Honorary Members of the Committee: Mrs. N. M. Adler, Mr. Arthur Cohen, Q.C., M.P., Dr. A. Asher, M.D., and Dr. A. Friedlander, Ph. D.

Jewish Middle-Class Schools.—At a meeting of the Committee held on Monday last, Sir Julian Goldsmid, Bart., in the Chair, it was resolved to re-model the laws of the institution in order to carry out the arrangements by which it is intended to convert the schools into a Middle Class School for girls only, instead of maintaining them for boys and girls, as heretofore. Sir Julian Goldsmid resigned his seat as Chairman, which he has occupied for several years, and it was decided to make various other alterations in the constitution of the Board of Management. The Head Master of the boys' school (Mr. David Isaacs, B.A.) and his assistant (the Rev. I. Simmons), took their leave of the Committee, from whom they received substantial marks of the appreciation of their long and valuable services in connection with the institution. It was resolved to close the boys' department, finally, on the 6th prox., and to re-open the girls' department, as usual, immediately after the New Year Holidays.

The Favourite Summer Beverage.—Rose's Lime Juice Cordial supplies a delicion cooling dring in water—effervescing in all mineral waters—and an excellent stimulant blended with spirits. It is highly medicinal, cooling and purifying the blood, assisting digestion. Recommended by the "Lancet." Purchasers should be careful to order Rose's Cordial, all others being imitations. Wholesale Stores—11, Curtain Road, London.

THE JEWS OF MOROCCO.

Mr. H. Guedalla has published an English translation of the text of the convention of the recent Morocco Conference as agreed to by the eleven Powers, and their appeal to the Sultan for free exercise of all worships and religions in his dominions. The followiug is a translation of the Memorandum :—

The Conference at the point of separating, having been informed by its President of the demand made in favour of the Catholic Church by His Holiness the Sovereign Pontiff, hastens to endorse it ; but this Conference, which must equally take into consideration the interests of other religions, demands that the free exercise of all worships and religions be recognized in Morocco. This Conference is all the more convinced that this hope will meet a favourable welcome at the hands of his Sheriffian Majesty, because the illustrious Sovereign of Morocco has already given a manifest proof of his toleration and of his solicitude for the welfare of his own Mohammedan subjects, in confirming, in 1874, the decree given by His Majesty, the the Sultan Sidi Mohammed, under the 12th of Chaban, 1280 (February, 1864), to Sir Moses Montefiore, that proclaims that all the subjects of the Empire of Morocco must have the same position before the laws ; that, consequently, the Jews in Morocco must be treated according to equity and justice, and that no violence shall be used against their persons or their property. After this decree many humiliating laws, enacted against non-Mussulmans in former times, were allowed to fall into disuse and the condition of non-Mohammedan races in Morocco has become more bearable. Nevertheless these laws are not yet all repealed, and some of them even continue in force in more than one spot of the interior of the Empire. In the same way the free exercise of their worship is not legally conceded to the non-Mohammedans, subjects of His Sheriffian Majesty, and many restrictions still exist against such subjects that are contrary to the spirit of the decree of 1864, and contrary also to that most elementary and most universally respected rule that the subjects of one country, whatever be their race or religion, as long as they faithfully fulfil their duties toward the Sovereign, ought to enjoy a perfect identity of rights and complete equality before the laws. The Sultan Abdul Medjid, Emperor of the Ottomans, has already, in 1839, spontaneously recognized and inherited the same principle in the legislation of his country. It has been developed and established solemnly since by his successors, in 1876 and lastly again in 1878, so that no one can doubt that this principle can perfectly be conciliated with Mohammedan laws. Though persuaded that the illustrious Sovereign of Morocco is animated no less than the Sultan of Turkey with benevolent intentions toward his non-Mahommedan subjects, the Conference believes it would be failing in its duty if it did not demonstrate the earnest and deep interest it feels in the early improvement of their condition. To this effect the Conference, in the name of the high contracting parties therein represented, appeals to His Sheriffian Majesty in order that, true to his feelings of justice and of generosity, he may manifest his firm resolve—first, to enforce in his dominions due respect of the principle that all who there reside or may reside in future shall be able to profess and practise their faith without impediment ; and second, to prescribe to his Government, as the invariable maxim of Morocco laws, the maxim already adopted in the decree of 26th of Chaban, 1289, and according to which neither religion nor race will ever be a sufficient motive to exert a difference in the treatment they would receive at the hands of the laws or in the tribunals, whether they happen to be Mohammedans or not. Nor was any such difference allowed as a pretext to inflict upon them any humiliation, to deprive them of any civic rights, or to prohibit them from exercising freely any profession or industry that is tolerated for Mohammedan subjects. A manifestation of this kind would not only be an honour for His Sheriffian Majesty's reign, but would also inaugurate a new era of prosperity. The undersigned, in the act of depositing the present document in the hands of Sidi Mohammed Wargash, pray the Moroccan Plenipotentiary to submit it to his Sheriffian Majesty, who will certainly not decline to give his serious attention to a desire expressed in the name of the Powers which the undersigned have the honour of representing.

Madrid, June 26, 1880.

To this Memorandum Sidi Mohammed Wargash answered that his powers for the Conference would not allow of his offering any opinion on this matter, but that, anyhow, he begged the Conference to listen to the terms contained in a letter addressed to him by the Sherif of Morocco, and treating of this very question—the Jews of Morocco.

After a long formula of Eastern grandiloquence, calling Allah's and his True Prophet's blessing on his very faithful Taleb, Sidi Mohammed, the Sultan goes on to say :—

"It has come to our knowledge that certain Jews, our subjects, have repeatedly complained to their brethren residing in Europe and to foreign representatives in Tangiers, that they do not succeed in obtaining justice for their complaints against murders, robberies, &c. They pretend that the Governors show indifference in securing for them satisfaction from the persons who attack them, and that their demands never reach our Sheriffian Majesty, unless it be by the interference of these persons, the Jews residing in Europe, and the foreign representatives. Our Sheriffian will is that they obtain justice without the intervention of the Powers or of their representatives, because they are our subjects and our tributaries, having thereby the same rights as Mussulmans before us, and all outrages upon them are prohibited by our religion ; therefore, we enjoin thee to accept the complaint of any Jew who will state that that he does not receive justice before a Governor, and to give us knowledge of the same when thou wilt not find means to give him redress. We have sent orders in the same spirit to the Governors of towns, posts, and of the rural districts, that they give communication of the same to the Jews, and at the same time we have warned them that if any one of them do oppose, or place any difficulty in the way of a Jewish complaint arriving to thee, we shall punish them very severely. We order thee to treat their affairs with all due fairness, and to conceal from us none of the arbitrary acts of the Governors against them, because all men are equal before us in matters of justice.

"SHERIF MULEY EL HASSAN.

"Given in Fez, 22nd Jumadi, 1297."

The following is the full text of the Madrid Convention :

Article 1.—The conditions under which protection can be granted are those which are stipulated in the British and Spanish treaties with the Moorish Government, and in the Convention which took place between this government, France, and other Powers in 1863, except the modifications that are made to those treaties by the present Convention.

Art. 2.—The foreign representatives that are chiefs of mission can choose their interpreters and employés among Moroccan subjects and others. These protégés shall not be submitted to any duty, impost, or taxes whatever outside what is stipulated in Articles 12 and 13.

Art. 3.—The consuls, vice consuls, or consular agents, chiefs or posts residing in the dominions of Morocco, will only be able to choose one interpreter, a soldier, and two servants among the subjects of the Sultan, unless they need a native secretary. These protégés also will not be submitted to any duty, impost, or tax whatever outside what is stipulated in Articles 12 and 13.

Art. 4.—If a representative names a subject of the Sultan to a post of consular agent in a town of the coast, this agent will be respected and honoured, as will be also his family residing under the same roof, which, as he himself, will be submitted to no duty, impost, or tax whatever outside what is stipulated in Article 12 and 13, but he will have no right to protect any other subjects of the Sultan outside his family. He can, nevertheless, have one protected soldier for the *sulptment* of his mission. The acting consuls in vice-consulates, when subjects of the Sultan, will enjoy, during the exercise of their duties, the same rights as consular agents also subjects of the Sultan.

Art. 5.—The Moroccan Government recognises for Ministers, Chargés d'Affaires and other representatives, the right granted them by treaties to choose the persons they employ, either for their own service or in the service of the Government, unless, however, such persons be sheikhs of other servants of the Moroccan Government, such as soldiers of the line, or cavalry outside the Maghaznias, appointed as their guards in the same manner. They cannot employ any subject of Morocco that might at the moment happen to be prosecuted. It remains understood that civil suits engaged previously to protection shall terminate before the tribunals who will first have opened the legal proceedings. The execution of the sentence will not be in any case impeded. Nevertheless the local Moorish authority will take care to communicate the sentence immediately to the legation, consulate, or consular agent on which the native depends. As to protégés who happened to have a suit begun before protection ceased over them, their case will be judged by the tribunal before which the affair was being tried. The right of protection will not be exercised over persons prosecuted for a *delito* or crime before such persons have been judged by the authorities of the country, and before they have, if necessary, suffered their sentence.

Art. 6.—Protection extends to the family of the protected ; their house is respected. It is well understood that a family is only composed of the wife, children, and relatives under age that live beneath the same roof. Protection is not hereditary. Only one exception, already established by the Convention of 1863, and which can in no wise create a precedent, is maintained in favour of the Benchimmi family. Nevertheless, if the Sultan of Morocco granted another exception, each of the contracting Powers would have the right to claim a similar concession.

Art. 7.—The foreign representatives will inform the Minister of Foreign Affairs in writing of the selection they will make of an employé. They will communicate every year to the said Minister a list of the names of persons protected by them, or by their agents, in the dominions of the Sultan of Morocco. This list shall be transmitted to the local authorities, who shall only consider as protected persons such as are therein enrolled.

Art. 8.—The consular agents will hand every year to the authorities of the district where they reside a list, stamped with their seal, of the persons they protect. This authority will forward it to the Minister of Foreign Affairs, so that, if it be not in accordance with these regulations, the representatives in Tangiers may be informed of it. The consular officer shall be bound to announce immediately all changes that supervene in the persons protected by his consulate.

Art. 9.—The servants, farmers, and other native employés of the secretaries and native interpreters do not enjoy any protection. The same applies to the servants and employés of foreign subjects, when those persons are Moors. Nevertheless the local authorities shall not be able to arrest an employé or servant of a native official in the service of a legation, of a consulate or of a subject and protected person, without having warned the authority to whom such persons depend. If a Moorish subject in the service of a foreign citizen happen to kill or wound any one, or violate the domicile of any one, he will immediately be arrested ; but the diplomatic or consular authorities under whom he is placed shall be advised without delay.

Art. 10.—Nothing is altered in the situation of cemsars, such as it has been established by treaties and by the Convention of 1863, having what shall be stipulated as regards taxation in the following articles.

Art. 11.—The right of possessing property in Morocco is admitted in favour of al foreigners. The purchase of real estate must be effected with the preliminary consent of the Government, and the title deeds of such property shall be submitted to the forms prescribed by the laws of the country. All questions that may arise from this right shall be decided by the same laws, by appeal to the Minister of Foreign Affairs, as stipulated in the Treaties.

Art. 12—The foreigners and protected natives, proprietors or leaseholders of cultivated land, as well as cemsars who dedicate themselves to agriculture, shall pay the rural tax. They will hand every year to their Consul the exact account of what they possess when they pay into his hands the amount of the tax. Any one making a false declaration shall pay, instead of the fine, double the tax he would have paid regularly for the property he did not declare. In case of renewed fraud that fine would be doubled. The nature, mode, date, and amount of this tax shall be the object of regulations of a special kind between the representatives of the Powers and the Minister of Foreign Affairs of His Sheriffian Majesty.

Art. 13.—The foreigners, protéges, and cemsars, who are proprietors of beasts of burden shall pay the tax styled "gate contribution." The amount and mode of collection of this tax, applicable alike to foreigners and natives, will equally be the object of special regulations between the representatives of the Powers and the Minister of Foreign Affairs of his Sheriffian Majesty. The said tax will not be increased without a new agreement with the representatives of the Foreign Powers.

Art. 14.—The mediation of the interpreters, native secretaries, or soldiers of the different legations or consulates, shall only be admitted if they are bearers of a document signed by the chief of mission or by the consular authorities.

Art. 15.—Every Moorish subject naturalised abroad who will return to Morocco must, after a term of residence equal to that which will regularly have been necessary for him to obtain this naturalisation, make option between his entire submission to the laws of the Empire and the obligation to leave Morocco, unless it is proved that the foreign naturalisation was obtained with the consent of the Moroccan Government. Naturalisation acquired up to the present day by Moroccan subjects, according to the rules established by the laws of each country respectively, is maintained in all its effects without any restriction.

Art. 16.—No irregular protection shall be granted in future ; nevertheless the exercise of the consuetudinary right of protection shall be reserved to these cases only when it would be necessary to recompense brilliant and notorious services rendered by a Moor to a foreign Power, or for other motives quite exceptional and personally concerning such Powers. The nature of the services and the intention of rewarding them with protection shall first be notified to the Minister of Foreign Affairs in Tangiers, so that he may, if needful, present his observations. The ultimate decision in the matter will rest, nevertheless, with the Government to which such services have been rendered. The number of protégés thus created will never exceed that of twelve for each Power. The situation of protégés who may have obtained protection in virtue of usages henceforth regulated by the above dispositions will, for them and their families, be identical to that established for other protected persons.

Art. 17.—Right to the most favoured nation treatment is recognised by Morocco in favour of all nations represented in the Madrid Conference.

Art. 18.—Under reserve of ulterior ratification the dispositions of the present Convention shall be put in force from the day of its signature. The ratifications shall be exchanged in Tangiers in the shortest delay possible.

MOROCCO.—Sir John Drummond Hay, the British Minister in Morocco, is on his way to England. Advantage might be taken of the visit of his Excellency for a deputation representing the Board of Deputies and the Anglo-Jewish Association to wait upon him to ascertain from him direct the probable effect of the recent International Conference upon the status of the Jews of Morocco.

HAVE IT IN YOUR HOUSES.—LAMPLOUGH'S PYRETIC SALINE is most agreeable and efficacious in preventing and curing Fevers, Eruptive Complaints, and Inflammation. Use no substitute for it is the only safe antidote, having peculiar and exclusive merits. It instantly relieves the most intense headache and thirst ; and if given with lime-juice syrup, is a specific in gout and rheumatism Sold by all Chemists, and the Maker, 113, Holborn-hill, London.

A MEMORIAL SERVICE IN POSEN.

[FROM A CORRESPONDENT.]

POSEN, JULY 20, 1880.

Last week, on the 5th of Ab, a solemn Memorial Service was held in the Old Synagogue of Posen, in memory of 30 Jewish martyrs who were slain in the year ת"ק (5500—1750), owing to a Blood Accusation. A Polish student was found outside the city gate, and the Jews were accused of being instrumental in causing his death. The whisper of such a charge was enough to excite the fears of the community. The Jews hastened to take refuge in the synagogue, where they were attacked by a fanatical mob, and numbers of them were slain and wounded. The report that the Jews had been concerned in the death of a Christian had spread throughout the district, and the clergy fanned, rather than otherwise, the ignorant fanaticism of their flock. Luckily, before the full fury of the populace was felt by the unhappy Jews, a watch was offered, by a woman, for sale at a jeweller's shop. It was identified as the watch of the murdered young man. The woman was arrested, and her statements led to the discovery of the actual murderers. The Governor of the Province took the necessary means to prevent further outrages against the Jews. In all, 30 Jews fell victims to the fanaticism of the mob. The Service in their memory is held every year on the 5th of Ab, the date of their martyrdom. Propitiatory prayers are recited, and אל מלא רחמים is recited in memory of those who were killed in the synagogue, and whose names are recorded in a special book. Formerly, the anniversary was observed in Posen as a fast-day.

Marriage with a Deceased Wife's Sister.—Sir Thomas Chambers has postponed till "early next Session" his proposed resolution in the House of Commons, "That, in the opinion of this House, it is expedient that at the earliest possible moment marriage with a deceased wife's sister should be made legal."

The Hospital Sunday Fund.—A meeting of the Council of the Hospital Sunday Fund was held on Monday at the Mansion House, under the presidency of the Lord Mayor. The Report of the Committee of Distribution stated that the sum available for division was £29,689 13s. 4d., and they recommended that awards be granted to 130 institutions, showing an increase of three on the number submitted in 1879. The sum of £300 was set aside for the purchase of surgical appliances during the next 12 months. The largest grant was the sum of £2,916 voted to the London Hospital. The Report was adopted with the single exception of an item of £525 which had been awarded to the Eastbourne Convalescent Hospital. Alluding to this award, Dr. Glover drew the Council's attention to the fact that a patient there had been desired to go, against her will, to the confessional, and had received a manual of instruction, in which, under the head of "Sins against Almighty God," classified the attendance at a Dissenting place of worship. The girl in question happened to be a Wesleyan, as were all her family, and on telling the Sister so the reply was that then she must leave her people. He had also heard of two cases in which, unknown to their relations, patients had been baptized. As a convalescent institution he, as a subscriber, knew of its merits; but he thought that such abuses as he had denoted should not be counteuanced by a fund collected indiscriminately from all sects and denominations.—Sir Sydney Waterlow replied that the statement took him by surprise. The Distribution Committee only went into the merits of the institutions as hospitals, and did not investigate their religious tendencies. The hospital in question was under Royal patronage, and among the Managing Committee were eminent medical men, such as Sir W. Jenner, Sir James Paget, Sir George Burrows, and Mr. Erichsen. These were he thought, guarantees of the efficiency of the hospital as such, and the accounts and management were from that point of view satisfactory. He wished Dr. Glover's complaint had reached the Distribution Committee in time to have the matter investigated, but the subject should not be lost sight of next year. Sir Francis Lycett thought that that was not enough, and as the award had not been paid over, he moved that payment of it should be deferred until the Distribution Committee had investigated the complaint made by Dr. Glover. Mr. Christy seconded this, and it was passed unanimously. With that exception the Distribution Committee's Report was adopted, and a very cordial vote of thanks to the Lord Mayor for the aid he had rendered the Fund closed the proceedings.

London Academy of Music.—At the annual distribution of awards which was held at St. George's Hall on the 24th, Sir Julius Benedict presented the Silver Medal for Harmony and Composition, and the Gold Medal for Pianoforte Playing to Miss S. Solomon, who has also gained the Certificate of the Society of Arts for Music. Miss Olivia Josephs and Miss Rosa Leo also obtained honourable mention for singing, and both these young ladies took part in the entertainment which followed the distribution. Miss Leo received quite an ovation for her artistic rendering of Donna Agnes in Balfe's Operatta "The Sleeping Queen."

University College School.—The annual distribution of prizes to the successful pupils of University College School was held on Wednesday, at the College, Gower Street; the Earl of Kimberley, President, in the Chair. Among the principal prizes were the following: Case Exhibition, C. Moritz; Cook Prize for Mathematics, C. Moritz; Juliana de Rothschild Prize, C. Moritz; Sir Barrow Ellis's Prize for Geography, P. J. Hartog; Mr. F. H. Lewis's Prize for Arithmetic (open to school), L. Gabriel (1).

New York.—The North American Relief Society was organized over a quarter of a century ago, in New York, by the late Sampson Simson, Rev. S. M. Isaacs, and the present President, Mr. Samuel Cohen, for the purpose of aiding deserving poor in Jerusalem, and the income derived from its capital of bequeathed legacies is annually distributed through Sir Moses Montefiore. In a few weeks the annual remittance, about seven hundred dollars, will be sent to Sir Moses Montefiore for the relief of the indigent Jews of Jerusalem.—*Jewish Messenger*.

The late Baron Oppenheim.—The widow of the late Baron von Oppenheim of Cologne, has presented to that city the sum of 600,000 marks for the erection and maintenance of a Hospital for poor children, without distinction of faith.

Adelaide.—Last Passover, for the first time, important alterations were introduced into the service of the Adelaide Synagogue. The changes consist of the non-repetition of the *Ameedah* and the omission of the *Piyutim*.

A letter by Dr. Leopold Seligmann on German Libraries and Librarians appears in the current issue of the *Academy*.

Jewish Board of Guardians.—On Wednesday last the officials of the Board, with their families, were entertained at a dinner given by Mr. Lionel L. Cohen, the President, on the occasion of the marriage of his daughter Miss Florence M. Cohen with Mr. Henry Edward Beddington. Mr. M. Stephany, the Secretary, presided. The health of the bride and bridegroom was proposed, as also were those of Mr. and Mrs. Lionel L. Cohen and family. Telegrams were despatched to the bride and bridegroom, and to Mr. and Mrs. Lionel L. Cohen, congratulating them on the happy occasion. The dinner was excellently served in the Board-room by Mr. M. Silver.—Mr. Lionel L. Cohen also defrayed the expenses of excursions of pupils of several Jewish schools. On Thursday the senior male pupils of the Jews' Free School had an excursion to the Alexandra Palace.

WHY SPEND MONTHS OF SUFFERING and pounds in physic when LAMPLOUGH'S PYRETIC SALINE restores health and vigour to the system? Headache, fevers, thirst, and skin affections it cures in a very short time, and has proved of great value in the prevention of small-pox and other infectious diseases. To be had of any Chemist, and of the Maker, 113, Holborn London.

CURRENT LITERATURE.

Historical Notes on Shipping. By Percy. L Isaac, I.N.A. (J. D. Petter, 41 Poultry, and 11, King Street, Tower Hill).

We fully agree with Mr. Percy L. Isaac in regretting that so little notice has been taken of the seafaring life of the Jews, and the consequent influence they have exerted on the civilization of the world, and we congratulate him on the collection of information on this subject which he has made in his notes on shipping. Our limited space admits of our entering on the Jewish part only of this interesting work. Mr. Isaac says that the Jews were the earliest shipbuilders; the ark and the boat in which Moses was saved being of Jewish workmanship and the oldest ships known to us. Mr. Isaac further extends the maritime enterprises of the Jews by identifying them in part with the Phœnicians, whose long voyages to Tarshish and Gades (Cadiz) in Spain are well-known. In the reign of Solomon, a fleet went forth from Ezion-Geber to Ophir, manned by Syrians with Jewish supercargoes. Mr. Isaac concludes that Jews also traded by sea with Assyria, as on one of the bronze records of Shalmanezar III., King of Assyria, Sidonians and Tyrians, represented as bearing their tribute to the shore, have "a most Jewish cast of face." In more modern days the influence of the Jews in maritime matters, in spite of all persecutions, is shown by such facts as that the safe-conduct passes given by Edward VI. to Hugh Willoughby are found to have been written in Hebrew as well as in other languages. In 1753 it was stated that the Jews had held the woollen trade of England for a long time. Since that time Jews have been connected with ships not only as merchants but also at Lloyd's, as shipbuilders, and architects, as inventors of improvements for steering and managing ships, &c.; even, in one or two instances, as daring navigators, although the Jewish population is not specially in the way of acquiring experience in navigation.

Journals and Journalism. By John Oldcastle. (Field and Tuer.)

This is a well-written "guide for literary beginners." The information is accurate and well-arranged. A useful dictionary of the periodical press is appended. The volume is excellently printed and bound in "old style," for which Messrs. Field and Tuer have gained a reputation.

Sir N. M. de Rothschild, Bart., M.P., has been appointed a member of the City Guilds' Commission.

The Hon. Michael Solomon, Custos, of St. Ann's, Jamaica, has been appointed a Member of the Legislative Council for the Island of Jamaica.

The Rev. Dr. Hermann Adler made a brief tour through Holland last week and visited the leading Jewish and Charitable institutions in Rotterdam, the Hague and Amsterdam.

At the annual general meeting of the City Liberal Club held on Monday last Mr. Alderman Lawrence, M.P. (in the absence of Earl Granville) in the Chair, Mr. Lewis Emanuel was elected a member of the Audit Committee of the Club.

On Sunday the members of the Sunday Society visited the Grosvenor Gallery and the Exhibition of the Society of British Artists. The number of visitors to the gallery in Suffolk Street during the afternoon was 531, and during the evening at the Grosvenor Gallery 840.

Mr. Alfred de Rothschild and Mr. Leopold de Rothschild were among the eighty-four gentlemen who gave the Bachelors' Ball at Kensington House to the Prince and Princess of Wales and 1,500 other ladies and gentlemen. The illuminations were entrusted to Messrs. Defries, who, according to the *Times*, earned great distinction by the results obtained.

At a recent meeting of the Ballarat Branch of the Anglo-Jewish Association, a resolution of congratulation was passed to Baron Henry de Worms, the President of the Association.

The Rev. Henry P. Levy has been elected a member of the Cardiff Naturalists' and Archæological Society.

Maurice Cohen obtained certificates in French and Arithmetic at the recent examinations of the Society of Arts held in Hull.

Mr. Benjamin Corré has gained the English Essay Prize at the City of London College; subject, "The American War of Independence." This is the second time Mr. Corré has gained the essay prize, and on each occasion the number of competitors was large.

In addition to those previously mentioned, Alexander Leopold Morris (pupil of the Rev. P. Magnus), passed in honours the recent Matriculation Examination of the University of London.

In our list of the successful candidates at the recent College of Preceptors' Examination, we omitted the names of H. Salmon and C. Levy, pupils of Madame Alphonse Hartog, who passed in the following subjects: Arithmetic, English Language, History, Geography, French, and Drawing. Miss Salmon also passed in Music.

A tender to the amount of £405 (Mr. Roberts) has been accepted for repairs and alterations at the offices of the Jewish Board of Guardians, Devonshire Square, the lease of which has just been renewed.

On Tuesday last the boys of the Spanish and Portuguese Orphan Society were, through the kindness of Mr. Daniel Castello, President of the institution, treated to a day's excursion to the Alexandra Palace. A most enjoyable day was spent, and the many amusements afforded by the management of the Palace were heartily appreciated by the boys, who returned late in the evening, after giving "three cheers" for Mr. Castello.

On Tuesday last about 200 boys and girls of the Westminster Jews' Free School had their annual excursion to Chingford. The weather was exceptionally fine, and the children enjoyed themselves immensely. A sumptuous tea was provided for the excursionists at the New Forest Hotel. The whole of the expenses were defrayed by a few kind friends of the institution. Mr. Benn Davis presented his usual gift of one shilling to every child who had not missed a single attendance at school during the last quarter, of whom there were no less than 108. Hats to the girls and caps to the boys were also presented as usual by Mr. Arthur Wagg.

Newcastle.—The new synagogue of the Newcastle United Hebrew Congregation will be consecrated by the Rev. Dr. Hermann Adler on Wednesday, the 25th of August. The service will be read by the Rev. H. Wasserzug, Reader of the North London Synagogue.

"Sir John Cass" School.—The annual distribution of prizes to the pupils of the "Sir John Cass" School, Church Row, Aldgate, was held on Friday last. Out of the 317 pupils on the school register, 99 (38 boys and 61 girls) are Jewish children, who are taught Hebrew and religious subjects by Mr. N. I. Berlin. The following received prizes: Agnes Sampson, Phœbe Myers, Rebecca Isaacs, Esther Cotton, Frances Isaacs, Esther Crook, Rebecca Abrahams, Rachel Friedman, Sarah Lazarus, Rachel Presburg, Rachel Fisher, Juliette Marks; Henry Solomon, Simeon Solomon, Zachariah Levy, Isaac Aarons, Frank Samuel, Israel Isaacs, Lewis Goldstein, and Samuel Levy. The Hebrew prizes were presented by Mr. Deputy Hora.

On Monday the employés of Messrs, Hobinstock Bros, held their annual "Beanfeast" at the Rye House.

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PINE WOOL FLANNEL	by the Faculty for
PINE WOOL PANTS & DRAWERS	Rheumatism,
PINE WOOL VESTS	Neuralgia,
PINE WOOL HOSE & ½ HOSE	Sciatica,
PINE WOOL SOCKS FOR BOOTS	Chest Complaints,
PINE WOOL BELTS & CHEST PROTECTORS	and other disorders.

PINE WOOL KNEE CAPS, KNITTING YARN, COUNTERPANES, WADDING, &c., &c.

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Being without sugar, spice, or other admixture, it suits all palates and is nearly four times the strength of preparations of Cocoa weakened with Arrowroot, &c.

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N.	9·30	„	10·15	„	
W.C.	9·45	„	10·30	„	
W.	10·30	„	11·15	„	
N.W.	10·30	„	11·15	„	
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TUNBRIDGE WELLS, BROADSTAIRS,
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FELT HATS, Hard & Soft (10 different shapes)	1s. 11d.	3s. 0d.	SILK HATS, warranted to wear well	6s. 11d.	10s. 6d.
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FELT HATS, Extra Quality	3s. 11d.	5s. 6d.	SILK HATS (the best that can be made)	12s. 11d.	21s. 0d.
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FELT HATS (no better Hat made)	6s. 11d.	10s. 6d.			

BOYS HATS, NOVELTIES IN STRAWS & FELTS, 1s., 1s. 11d., 2s. 11d., 3s. 11d.

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PRINCESS OF WALES & DUCHESS OF EDINBURGH.

WITH STEWED FRUIT of any KIND.

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NOTICE.

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In consequence of the smallness of the amount of the Annual Subscription to this journal and the disproportionate expensiveness of collection, subscribers are respectfully informed that the delivery of the paper in future cannot be guaranteed unless the Subscription be paid IN ADVANCE. *The Annual Subscription (including delivery to any part of the United Kingdom) is Ten Shillings.*

THE CIGAR IMPORTERS ASSOCIATION.

J. VAN RAALTE, *Directing Manager.*

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The object of the Association is not to supply Cigars merely at low prices for the sake of apparent cheapness, but to provide goods selected from those factories in Havana and Manila whence the best value is to be obtained irrespective of Brand or Name.

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CALENDAR FOR THE WEEK.

Day of Week.	Day of Hebrew Month.	Day of Civil Month.		Portion.	Haphtorah.
Friday	Ab 22	July 30	Sabbath commences 7.	עקב Deut. vii. 12 to xi. 25	Isaiah xlix. 14 to li. 3.
Saturday	23	31	Sabbath terminates 8·40		
Sunday	24	August 1			
Monday	25	2			
Tuesday	26	3			
Wednesday	27	4			
Thursday	28	5			

Friday next, August 6, Sabbath commences at 7.

MEMORABILIA OF MEETINGS FOR THE WEEK.

TUESDAY, AUGUST 3.

Sabbath Meal Society, Meeting, at 49, Mansell Street, Aldgate, 8.

THURSDAY, AUGUST 5.

United Synagogue, Bequests and Trusts Committee, 5.

The Jewish Chronicle.

LONDON: FRIDAY, JULY 30, 1880–5640.

THE HOLY LAND.

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The complete and absolute failure of the appeal made by the Board of Deputies on behalf of the Jews of Safed said to be suffering from famine might, at first sight, be considered as a disheartening feature and one tending to discourage the various schemes now in active preparation for the benefit of our brethren in the Holy Land. It would appear as if interest were exhausted, in this country, in the needs of those known to be in want amongst the dwellers in the Land of Promise, to which the sympathies of all Jews are, at least theoretically, directed. For, according to recent statistics, the Jewish inhabitants of Safed form no less than a fourth of the total Jewish population of Palestine. They consist of 5,666 souls, and towards the support of these, the appeal has resulted in the collection of the sum of about fifty pounds sterling. The superficial deduction from this circumstance is, logically, that we in England do not care to part with any of our superfluity in aid of those who are actually in a state of starvation and that repeated requests for money have worn out our patience and rendered us callous and careless to their cries of distress.

To a certain extent this is unquestionably true, but the fact, strange as the assertion may appear, affords very great hopes for the future. It is certain that our generosity has been overtaxed; that our patience is worn out; that we do not and will not give in answer to these purposeless and reiterated appeals on the part of communities which are not self-helpful, and whose condition is largely the result of their rejection of practical plans for rendering them independent of extraneous aid. We are waking up to the fact, only comparatively recently recognized even in England, that pauperism is a moral disease of which ignorance is the prime cause; and it is this enlightenment that makes us look coldly on schemes which are merely destined to meet temporary evils by temporary assistance.

It is hard to tell a starving man that his own faults have led him to his present condition. It is additionally hard for those in distress to be reminded that they have wasted opportunities which might have placed them beyond want. The part of a "Job's comforter," though not uncongenial to some natures, is not a particularly grateful one to play. It is the cruellest irony to reason with a man whose stomach is empty (to use the proverbial expression), for physical suffering is the most degrading and terrible form of human sorrow. We cannot say that it is quite just that the hungry people of Safed should go unsatisfied, but it is well that they should learn the lesson that the patience of their warmest friends in this country is wearied by the repeated cries of "Give! Give! Give!" and that the sight of the ever-outstretched hand has become distasteful in the eyes of those whose sympathies it once attracted. Safed is typical of the whole of the Holy Land—looking as it does to nothing but hand-to-mouth aid and using that assistance improvidently when it is granted. Safed shares in the *Haluka* to an extent equivalent to the other inhabitants of Palestine and internecine quarrels concerning the application of this generally misapplied charity were rife not very long since. There is a party now in Safed which desires to establish Agricultural Colonies, and to progress, materially and educationally, with the times, and there is another party which desires to maintain the present system of indiscriminate distribution of the *Haluka*, without regard to anything but the subordination of the whole population to those Rabbinical prejudices which have so often been combated in these columns. It is to be hoped that the present circumstances may strengthen the hands of the progressive party by showing them that one of the most liberal of countries, both in ideas and in benevolence, is in harmony with their views.

We do not think that the Jews of England, as a body, are capable of shirking a duty to their brethren. The failure of this appeal cannot, we feel sure, fairly be charged as any evidence of want of generosity or as any sign of hardness of heart. It is, apparently, the result of proper appreciation of the situation, and it is to be hoped that the available funds will be reserved for such schemes as the admirable project for establishing adequate secular schools in the Holy Land which is being so practically undertaken, at present, by the Alliance Israélite Universelle. Should this prove to be the case, no more startling and direct proof of the thorough awakening of those in this country to the actual needs of the Holy Land can be forthcoming. It will be interesting to know what the result of this appeal will be in those countries where the Jewish population is composed of the same class as those who have sought sanctuary in the four "Holy Cities" of Palestine. It is too much to expect that they will be equally firm, for they possess that fellow-feeling which leads to "wondrous kindness." But the means of communication throughout the world will at last bring home to them, in due course, those practical views which we may pride ourselves on having been largely instrumental in bringing before the Jews of England.

We have never, for one moment (nor do we desire to do so), discouraged any direction of money or energy to the assistance of the Jews of Palestine. On the contrary, we have always urged the dire necessity for the greatest possible attention being given to the amelioration of their condition. Next to the relief of our indigenous poor, there is no claim that presses so strongly upon us; no duty that is so urgent for us to fulfil. We cannot, therefore, be accused of hardness of heart in taking the rejection of this appeal as a matter almost for congratulation. At the risk of wearying our readers and even of repeating an oft-told tale, it is opportune that we should point out the lesson which it teaches; the moral which it should impress both npon those who desire to benefit Palestine and upon the people of Palestine itself. We firmly and honestly believe that the result would have been different, even in the present instance, had the community here seen signs of amendment in the manner of dealing with the money collected in aid of the Jews of the Holy Land, which offered a fair probability of an amelioration of the system. But it is too well known that money sent through the present channels would be given without consideration, in a certain fixed ratio, to individuals simply because they have been in the habit of receiving charity doled out in sums, and in a manner which would afford but trifling temporary relief. It is, however, not to be forgotten that there is a great difficulty in making charity in the Holy Land reproductive and permanently as valuable as it might be in other countries. Not only have the people to be educated to self-support, but means of providing outlets for their wlllingness to work must also be provided. The whole subject must be considered on the broadest possible basis, and the reform must take place *sur toute la ligne*. Those who distribute charity in our own community are too often disheartened by the cry of the applicant, "Tell me what to do to earn a living, and I will do it." In the case of the Jews of the Holy Land this is a primal necessity. It is not only that money should be given, but the practical use of it, in a reproductive sense, must be pointed out. There is no means to this end so practicable, in the first instance, as education. A population steeped in gross ignorance of the ordinary ways of the world, though full of intelligence of no common order, is before us to be dealt with. The youth may be educated not only to their own advantage, but to that of their parents. The old may learn a lesson from the young, and the infusion of healthful educational life into the community will be of benefit even to those who are themselves beyond receiving primary education.

For the elder members of the community there must be provided occupation in the way of agricultural colonies, and all industries need fostering and protection. The "hothouse" system of extraneous aid must be applied to all schemes having practical issues, for it will be a work of generations to arrive at any permanent results. Those who work now must be content to work for the future, fortunate if their labours bear some present fruit, unripe though it be. And, to revert to the question of aid for purely material and physical needs, it should be withheld till some practical assurance, such as that which would be afforded by the establishment of a Board of Guardians on our English plan, is forthcoming to provide for the proper application of such funds. It is strongly to be feared, hard as the measure may appear, that the citadel is only to be starved into surrender. The community has taken the wisest course in steeling its heart against the present appeal, and from its firmness the best possible results may be expected to arise.

The late Rev. Moses Rintel.—Additional particulars of the late Rev. Moses Rintel (whose death we announced in our issue of the 9th), are given by the *Jewish Herald*, Melbourne, from which we extract the following: "Mr. Rintel was a *Chazan* of the old school, and the pleasing manner in which he rendered the services at his synagogue will long be remembered by the congregation; besides being an earnest preacher, he was a *Bal Koreh* of more than ordinary ability, and was a skilled *Mohel* and *Shochet*. Mr. Rintel was instrumental in establishing the *Beth Din* in 1864, and was Chairman at the time of his death He was a member of the Committee of the Jewish Philanthropic Society, and was one of the prime movers in the establishment of the Jewish Almshouses on the St. Kilda Road. He was one of the founders of the United Friends' Jewish Benefit Society, and was elected its first President in 1856 He was an active member of the Committee of the Melbourne Branch of the Anglo-Jewish Association, and a resolution which he carried at its last annual meeting respecting the relief of Jewish sufferers in the East is now on its way home to be considered by the Council in London. Mr. Rintel was one of the founders of the Melbourne Benevolent Asylum, and at the laying of the foundation acted as grand chaplain; he was also chaplain to the King Solomon Lodge, Irish Constitution, and was one of the founders of the Order of Oddfellows in this colony. Mr. Rintel had been for some years a victim to that dread scourge, consumption, and although enjoying fluctuating moments of health, yet the disease never finally abandoned him. During the latter part of last Passover he sought his room, never again to leave it, the complaint having obtained complete mastery over his constitution, and on Sunday morning, the 9th instant, at twenty minutes to seven, he succumbed to the malady. The deceased gentleman leaves a widow and three daughters to mourn his untimely end." The funeral service was of a peculiarly solemn character. The long *cortége* proceeded at a solemn pace to the synagogue of that congregation for whom the Rev. Mr. Rintel had so faithfully and zealously laboured. The coffin was carried into the building and placed before the *Hechol*, which was heavily draped in black, the whole congregation, which filled hall and gallery, rising *en masse* at its entrance. The Rev. Mr. Blaubaum ascended the steps of the Ark, and delivered an impressive address. The body was then removed, amidst the audible sobbing of the congregation, and the procession slowly resumed its way to the Synagogue Sheireth Israel, Bourke Street, West, which was also draped in black, and which was densely filled. The coffin having been placed in the space before the Ark, *Yigdal* was solemnly sung in alternate verses by the Rev. Dr. Jacobson and the choirs of the two synagogues after which the *cortége* proceeded to the cemetery, where, after the usual funeral service had been intoned by the Rev. Mr. Greenbaum, an oration at the grave was delivered by the Rev. Dr. Dättner Jacobson. The Rev. J. Goldreich, of Ballarat, having read the afternoon service in the mortuary chapel, the mournful ceremony ended. No steps have been taken to fill up the vacancy. It is stated that the movement for the amalgamation of the two congregations of Melbourne will be revived.

JERUSALEM.

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[FROM OUR CORRESPONDENT.]

JERUSALEM, JALY 15TH, 1880.

There is still a wonderful spell in the very name of Jerusalem. While the nations are attached to her by a sort of artificial tradition, the heart of the Israelite is bound to her by that mysterious tie which unites a man to the ground whence he sprang. Thousands of years have passed since we left this country. It may have been when Cæsar first undertook to extend his dominion to the British Isles, famous in antiquity for the production of tin, or when the Roman legions were marched from the vale of the Jordan to conquer unruly Gaul—it may have been in such times that our enterprising fathers left the soil they better loved than their life, to find out a free place of worship and a resting place for their children. Like the first American settlers, it was for the sake of religious freedom that our ancestors had the courage to commit themselves among barbarians, yet they came not, like the followers of Penn, armed with all the resources of a higher material civilization to subdue tribes that were already on the wane, they accompanied their friends, the Roman soldiers, among powerful nations proud of their physical force and confident in their cruelty. The Israelitish settlers in ancient Germany and Gaul had nothing to rely on but their higher intellect and purer morals; they had not even the pretext of their competitors, the Roman priests, who in gaining souls for heaven, secured the earth for themselves. Had not our fathers done so, the modern traveller in the East would have one object of study more, if indeed such views were possible in a Europe still covered with a mediæval darkness—for without the co-operation of the Jews there would have been no Erasmus, no Luther, neither Renaissance nor Reformation. We, their children, who are reaping the fruits of their labours, enjoying, thanks to them, the benefit of living with, and forming part of enlightened nations, where the ambition of the proud as well as the humble may be equally gratified—we, of course, are unable to thank our fathers for having saved us from the rod of the despot, and for transmitting to us our glorious creed that empowered us to maintain our ancient superiority on earth. Among the virtues of our race, however, gratitude has always been prominent, and therefore the heart of every Israelite that has not renounced the past, is strangely moved by the very name of Jerusalem. "If I forsake thee, O Jerusalem, let my right hand forget her cunning." It is not only the Rabbi in Poland and Russia that, pondering over his Talmud, brightens up at the sudden vision of the Holy City, and with tearful eyes remembers the land where milk and honey flowed—there is a time when the man of business, though totally given to numbers and so-called realities, also feels the attraction of things long passed by, and even tries really to enjoy it in hastening to these sacred shores

Some months ago I met here with a gentleman whom I had known in Berlin, a good paterfamilias, a sound man of business, very well off, and apparently without the least tincture of romantic disposition. I accepted his invitation to accompany him on a tour to the Dead Sea. When we alighted near the Jordan, and, leaving our horses to the care of the dragoman, approached the river that, swollen by the torrents, whirled rapidly at our feet, "here," he said, looking wistfully on the yellow water and taking hold of a bough that overhung our heads, "here I stood seventeen years ago." Not having known that he had already visited this country, I gazed at him with some curiosity, and at last remarked, "You were not then married, of course." "I was," he replied, "it was one year after my marriage." This answer rather enhanced my curiosity, for what on earth could have moved a young husband who loved his wife dearly to leave his family and friends for such an extraordinary trip? Yet, as he kept silence I preferred to do the same, delaying my question to his third visit to Jerusalem, for I make no doubt of seeing him here again, should I remain in the holy country. Divers such cases I have seen, and I shall give you occasionally some other interesting examples. Yes, Jerusalem is still the heart of Judaism; it is beating slowly, very slowly, yet still it is beating.

The excitement caused by the anti-scholastic movement has subsided. The English missionaries have profited by this calm to throw out their nets again. They have succeeded in enticing to their school thirteen children, or rather parents, all of them, I am told, Sephardim. The system is now changed so far that the children do not receive *kosher* food.

Of a famine in Safed we have not the least knowledge here. Prices remain rather high, because the peasants are not allowed to touch their wheat before the Government officials have appeared to take their due.

Montreal.—The Montreal *Daily Star* says: In the appointment of Mr. Lewis A. Hart as lecturer in McGill University upon the theory and practice of Notarial Deeds and Proceedings, the public will recognize another instance of the wisdom and liberality which has long distinguished the University in the choice of its servants. The appointment is a further pledge to the friends of civil and religious liberty that no prejudices of class or creed find place in our chief seat of learning. Mr. Hart is of the Hebrew faith, and his name is but one of a list which has already done honour to McGill. Between thirty-five and forty years ago and at a time when the leading schools of the mother country had their doors still closed to all but the faithful, in other words to all who could not or would not subscribe to the thirty-nine articles, McGill took the initiative in the enlightened and liberal course which she has since held, by appointing to a professorial chair the Rev. Dr. De Sola, then as now esteemed generally as a Semitic scholar and writer. The step, as such steps must, proved to the advantage of the University. The graduates of Hebrew faith have since been neither few nor far between and have in many different fields reflected honour upon their Alma Mater. Only a few sessions back a graduate in the medical school, Dr. Vineberg, went out from the University leaving behind him a reputation even deeper than was explicable by his having carried off the Holmes gold medal, and already he has made his mark in a distant land. A recent number of the *Waimate Times*, Canterbury, New Zealand, refers to him in the most honorable terms in connection with his work in hospital there, and with the details of a remarkable surgical operation there performed. Scarcely less favourably known in our midst is Dr. Levi. In England, Mr. I. Ascher, a graduate in law, has obtained a favourable reputation for his literary work, some of his writings having called forth the unqualified commendation of Longfellow. Both here and in Quebec, also, several graduates in arts are showing that a liberal culture may go hand-in-hand, and is well nigh essential to an elevated position in the commercial world. These instances of the standing already taken by Hebrew graduates cannot but serve to commend an appointment such as that of Mr. Hart. The recognition in his case of individual merit is enhanced by its wider appropriateness, as all such recognition should be. Fault may have been found with the University, in some respects, for certain of its appointments in the past, but none in the respect of creed or nationality. Its servants have been chosen without regard to their personal relations, and at this day there is scarcely a national class or creed or sect unrepresented among its professors.

Sylvain Mayer passed in honours the recent matriculation examination at the University of London.

THE JEWS OF BAGDAD.

BY MR. MORRIS COHEN.

[Reprinted from the Annual Report of the Anglo-Jewish Association].

To trace the history of the Jews of Bagdad from their infancy to death, is to follow them through a series of adverse and injurious conditions. The existing ignorance and superstition are natural when we consider the manner in which they have been treated, and the few advantages they possess in the way of education. Their present condition is far better now than it was some years ago ; but the pernicious influence of continued persecution has not yet disappeared, while the education imparted up to the present time has been barely sufficient to counteract the notions previously instilled into their minds. Useful instruction is necessary to raise them from the low degree to which they have sunk. The truths of modern science are as startling and as curious to them as their strange fancies must appear to Europeans. We need not go far to seek the cause of this state of things ; the evil lies in the fact that with an estimated population of 30,000 Jews, Bagdad possesses only one school in which modern knowledge is imparted. To comprehend thoroughly the great benefit conferred upon the Jews of Bagdad by the establishment of the "Alliance Israélite School," it is necessary to be acquainted with the small native schools which are scattered over the Jewish quarter, and are about thirty in number. I need merely state the subjects taught at the "Alliance Israélite School," to show the advantages of this institution, and by way of contrast, the inefficiency of the other schools. In the Alliance School five languages are taught, viz , Hebrew, Arabic, Turkish, French and English ; further, Grammar, Geography, History, Arithmetic, and the Elements of Science. A gymnasium has lately been added.

In the small private schools nothing but Hebrew is taught, and the teachers, ignorant of everything but Hebrew, are unable and unfitted to enlighten and improve the minds of their pupils. The study of Gemara, Zohar, &c., is the aim of every pupil, and this branch of literature is studied by many in a parrot like way. The practical result of these studies is simply nothing, unless we take into account the curious and very often erroneous ideas which are a prominent feature in Bagdadian knowledge. I was informed, a few days ago, by a student of the Zohar that the sea is salt because the sky touches it and burns it. On my remarking that the sky never touched the sea, and that even if it did it could not burn it, I was credited with a vast amount of strange knowledge. Another student of that literature assured me that the world will only exist 360 years more, and I found that this idea, which rests on the authority of some obscure work, obtained general credence. Such vague notions must continue so long as they are not corrected by proper education.

I will now offer a few remarks about the younger generation. Soon after a child is born its head is covered with numerous integuments, which are rendered imposing by the addition of a turban. The child is not washed for several months. On the top of the head-gear a number of beads and bits of stone or glass are strung, and this appendage is believed to be a preservative against evil influences. It is supposed that now and then children are carried off by cats, and whenever a child dies, strange circumstances are always remembered to have occurred previously. The little boys, only three years old, and continuing to be totally indifferent to cleanliness, are sent to small private schools, "Medrash," where they learn Hebrew until they are fit for manual employment. The private schools are attended by 40 to 60 pupils. Some schools even contain from 60 to 120 pupils. Their ages vary from 3 to 15 years, and their payments are from 6d. to 2s. per month, according to their circumstances. On entering the schools, one is struck by the unfitness of these educational establishments, and by the general confusion. The children squat on the ground, and are huddled together like sheep. The worthy master is found either in a corner or in the midst of his pupils. These schools are situated chiefly on the ground-floor, in the courtyard, which forms an essential feature of Bagdad buildings. The atmosphere becomes somewhat vitiated, but, fortunately, there is always a free admission of fresh air. A pernicious influence is here exerted upon the pupils. The masters, who know nothing of discipline, are generally very poor, and the school premises small and wretched.

The smaller children are taught in turns. A monitor, holding a leaf of Hebrew words in his hands, calls some child to read. The pupil screams out the letters with all his might. After a lesson of about ten minutes, during which the other children remain idle, the next infant receives a similar amount of instruction, and so on. The elder pupils sit round about their master, and listen to his explanations, which they are then expected to be able to repeat. They are sometimes beaten on any part of the body.

This may be taken as a fair description of the proceedings in the small schools. The pernicious effects of the want of discipline and the false notions which are imparted remain observable for many a year. The Jewish community supports two institutions. One is a large boy's school, and the other a "Medrash" (place of study) for the young and the old. The boy's school is composed of two large courtyards, surrounded by square recesses like rooms, and built of brick. They are, so to say, open play grounds, and are exposed to the air, the classes being formed round the courtyard. Here about 1,000 children are taught. Their ages vary from three years to sixteen, but the majority are between six and twelve.

There are twenty classes, conducted by as many teachers, mostly old men. Only boys are admitted, and all being very poor, there is no fee for schooling. After midday, each boy receives a slight meal, which is generally composed of a slice of bread and a few dates. Meat is never distributed ; rice and the fruits of the season, together with bread, form the ration. The pupils arrive early in the morning, having previously breakfasted at home, and they stay until sunset. The afternoon and evening prayers are said before they leave. During the day they have about two hours' rest, and on one occasion I found about 80 children sitting in the middle of the courtyard warming themselves in the sun. They all rose from the ground at a given moment, producing great dust as they went to their respective places. The children were very attentive and quiet in some of the classes. Infants were taught in the same way as in the small private schools, each child coming to the teacher in turn, and either kneeling down or sitting cross-legged before him. The subjects taught are Hebrew alphabet, reading, translation, and explanation of the Bible, as well as Gemara. The salary of the teachers varies from 200 to 500 piastres, that is from 8 to 20 shillings per month. They receive rations of food in common with the pupils, but it need hardly be remarked that they lead a miserable existence. In this school, as elsewhere, the teacher and boys are ill-clad, and the emaciated faces of the children attest the continued misery. The pupils are generally very intelligent. I suggested to the Head Master of the School that the young scholars should be taught simultaneously from a large card or black-board, instead of bending down low to observe the very small print of a page of reading. I also suggested that the sounds of the vowel points should be used instead of their names. Thus, instead of saying *cherek* they might say *e*, instead of *kamatz* they should say *ah*, &c.

The sanitary arrangements are extremely unsatisfactory. Fortunately the pupils are always exposed to the open air ; the out-door life being, most probably, the reason why they are generally in good health. The majority of the Bagdad Jews have been instructed either at the small schools or in the above-mentioned large communal school. Some, wishing to continue the study of advanced Hebrew literature, enter into the "Gemara Medrash" after leaving the other schools, and, under the tuition of aged students, pursue their studies in the Talmud and the Zohar.

The place for pursuing Talmudical studies was founded some forty years ago by a wealthy Jew. It was first composed of thirty or forty aged men, who occupied themselves continually in studying the Hebrew literature, so as to maintain a knowledge of the Talmud, &c., and to be able to impart instruction to all who desired to learn. They were paid by this same benefactor, who also caused the house to be built, which is still in use. There are about twenty old men who are supported by the community, and who study about six hours per day. The funds for this purpose are obtained from the tax on butcher's meat ; a small additional amount is obtained from private contributions. The death of the founder of this "Medrash," Manasseh Zobeidah, and the subsequent poverty of his family, caused the support of the "Medrash" to devolve upon the community, who were unwilling that so important an institution should perish. The twenty old men now engaged in study receive from 20 to 40 beshleks per month. Their business is to study the Law, Talmud, &c , to teach, gratis, those who are desirous of learning to answer questions on religion, &c , and to explain religious matters. The pupils and teachers sit on benches, or cross-legged on mats spread on the floor. This "Medrash," together with the large "Boys' Medrash," are the only institutions supported by the Jewish community. There are no societies for the poor, or for widows and orphans, and there are not even burial societies.

This year the poverty in Bagdad has been excessive. Persons have been seen in every part of the town crying for food. Now and then a knock has been heard at the door ; it was a poor man or woman asking for bread. If a beggar, during his rounds, finds a door open, he enters, sits down in the passage or, even in the courtyard, and refuses to retire unless relief be given. Beggars sometimes receive a slice or half a slice of bread, at other times a farthing or a halfpenny. Their numbers, however, are so large, and their intrusive demands so frequent, that people become utterly indifferent to their importunities. There is a great influx of poor from Persia and from Kurdistan. At the present moment the poor appear to observe a continual fast, the absence of rain having caused in most provisions a rise of 500 per cent. It is true that those immense subscriptions occasionally made in Europe on behalf of the poor cannot be raised here ; but it is also true that sympathy plays but a very unimportant part in the administration of charity. A portion of the money derived from the tax on Jewish meat, together with some subscriptions, form the fund from which the poor are aided. A committee of twelve Jewish residents is engaged in raising funds to enable Jews to be exempt from military service. The same committee to some extent occupy themselves with the affairs of the poor. Ordinarily, the income from the meat tax together with a few private contributions suffices to meet the most urgent cases of poverty, one halfpenny being sufficient to buy bread for one day. This year, however, in consequence of the great dearth, it has been found necessary to make pressing calls upon the more wealthy. The twelve members of the committee, who are supposed to know the relative condition of the Jewish residents from personal knowledge or otherwise, assessed the necessary contributions. Thus has been collected a sum of £1,000, which is to be distributed in weekly portions. One of the residents who refused to contribute the amount, he was assessed, was brought before the "Twelve" and finally excommunicated, but as excommunication is much dreaded it is very rarely necessary to pronounce it. The cause of occasional refusal is due to the unfairness with which the tax is levied. Many rich merchants having friends among the "Twelve" obtain a reduction in their favour, while others, if considered more prosperous than they really are, are liable to be taxed beyond their means. A sum of money being thus collected, each member of the "Twelve" takes his turn to distribute a few halfpence among the poor people, who assemble at a certain "Medrash" on Thursdays. A poor man having a wife and three or four children receives about sixpence, with which he is to provide for the Sabbath. On Fridays and Saturdays there is a distribution of bread, which is gathered from all the Jewish houses, each family giving one cake of bread, which is equal to two slices of English bread. The number of poor succoured in this manner amounts to about 6,000, including children. Help is further given from the same source to the sick, but the funds do not meet the numerous and continual demands. It is very remarkable that there is more mendicancy among the Jews than among any other creed. The continual knocking at the door for assistance is unknown among the Mussulmans and Christians they being of more industrious habits. There is no doubt that if the affairs of the Relief Committee were carried on more systematically the poorer Jews would be more thriving.

Marriage takes place at an early age. It is not of rare occurrence that the bride is ten years old, but generally girls marry at the age of twelve to fourteen. The amenities of social life are unknown amongst Jewish family circles in Bagdad. On the arrival of a visitor the women run off and hide themselves. The consequence of this absence of sociability is that the European perceives the faults rather than the virtues of his Oriental surroundings.

The synagogue is regularly attended by all persons. The morning prayers are said at dawn, the service being conducted without singing, even on Sabbath, and there is always devotion, but without order. Some say their prayers walking about, others sit cross-legged on benches, whilst children walk or run about, and chat. The Cohanim say their blessing every day. When persons are called to the Law they put off their slippers, and put them on again on returning to their seats. The offerings made at the reading of the Law are employed in maintaining the synagogue, in buying oil for lights, and in paying the beadle. There are twenty-one synagogues, all constructed alike. My impression on seeing them for the first time was that the builders had suddenly been called away from their work, and had forgotten to return. The brick-built walls are bare, and contrast unfavourably with Jewish houses of worship in Europe. The benches are covered with carpets, and there are no desks or rests on which to place the prayer books. Everything looks rough and unfinished. The roof being left open in many places for light and air, the rain enters without let or hindrance. The Reader has no fixed salary, but receives gifts out of the offerings made during the festivals. The beadle is likewise unpaid, but receives the offerings made at the *maftir*. Mourners contribute towards the lighting of the synagogue by gifts of lamps and oil.

It is customary to visit the supposed tombs of prophets and other men of renown, and to offer prayers there. The pilgrimages most in vogue are those to the tombs of Ezra and Ezekiel, Joshua the priest, and the Sheikh Isaac.

These tombs are supported partly by special contributions and partly by the money received from pilgrims. The graves of Ezra and Ezekiel are visited between Passover and Shebuoth, the grave of Joshua the priest every holiday and Rosh Hodesh, and that of Sheikh Isaac once a year. Ezra's tomb is one day's journey from Bassorah, Ezekiel's tomb is at Hillah, near which are the famous ruins of Babylon. Joshua the priest lies about half-an-hour from Bagdad, and Isaac the Sheikh is buried in Bagdad, the tomb being situated near the house of M. Lurion, the President of the Committee of the Alliance School. The two first-named graves are visited less frequently than the others, because the pilgrimage consumes much time and money.

CIVIL LEGISLATION OF THE TALMUD.*

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[INTRODUCTORY NOTICE.]

Dr. Rabbinowicz is now deservedly famous, within and without the community, for his excellent translation into French of several Talmudical treatises. He has devoted special attention to the Civil and Criminal Legislation of the Talmud. One of the works before us, "Baba Bathra," is the fourth volume of his "Civil Legislation," the three former volumes comprising treatises "Kethuboth," "Baba Kama," and "Baba Mezia." "Baba Bathra" signifies the last of the three "gates" of the civil code of which "Baba Kama" is the first and "Baba Mezia" the middle gate. "Baba Bathra" cannot be said to treat exclusively of one methodically-defined group of subjects. The Mishna, and its commentaries, constitute what is known as the Oral Law," which, in contradistinction to the Written Law," was not suffered to be committed to writing until the age of Jehuda the Prince. It is therefore like all *vivâ voce* discussion, eminently copious. But as nearly as possible it may be said (with some discursions which shall be noted hereafter), to explain the social and civil rights of citizens, the laws of landed possession and inheritance, and the laws of selling and buying. These laws are principally various applications of the principle of "solidarity"—a principle which recognized that a man should not be allowed to make such use of his own property as would damage the vested interests of his neighbour. It was mainly in regard to this principle that Jewish practice differed from the customs of other Oriental nations. On the present occasion we can do no more than indicate the comprehensive scope of "Baba-Bathra" by summarising the contents of the ten chapters into which the treatise is divided.

Ch. I. treats of the civil relations existing between neighbours and between partners; of the obligations which corporations can impose on the inhabitants of cities, and of the conditions under which partners can be compelled to dissolve partnership. Ch. II. is an exposition of the principles of "solidarity." The laws of "solidarity" extended so far as to incapacitate a landlord from building a window overlooking his neighbour's courtyard. Ch. III. discourses of the laws of possession. Undisputed possession of property for three years (*Hazakah*) was regarded, under ordinary circumstances, as furnishing legal proof of ownership. It was necessary, however, that the property should be in the possession of the claimant at the time the dispute arose. When one succeeded to property as an inheritance or gift, it was necessary to acquire it by some distinct act symbolical of ownership; such as digging in the ground, building a wall, or erecting gates. In cases of purchase, the payment of money conferred the right of ownership. Ch. IV. considers what objects are understood to be included in a purchase which is described in general terms. Whether, for instance, if one sells a mansion, he is understood to have included in the transaction the outhouses connected with it, the wells and tanks, the doors, the keys, the millstone frames, the kitchen-ranges and other fixtures. The decision in such cases depends upon the conventional meaning a term bears in the country where the transaction is effected. Ch. V. continues the same subject and treats, in addition, of the manner in which possession is taken of moveables. It also lays down rules for the periodical cleaning of scales and measures, so as to prevent deception. The contents of Ch. VI. are very various; they relate to the sale of produce; the dimensions to be allowed in the building of walls which have been contracted for; the rights of an individual whose property is bounded by other property; rights of passage; and the dimensions of which family-vaults which have been contracted for should be constructed. Ch. VII. treats of the sales of fields, explaining what is comprised in such transactions; while the following chapter lays down the laws of succession. Ch. IX. treats of the mutual rights of the sons and daughters of a deceased person and of the laws concerning testaments. It also considers the question of *commorientes*, *i.e.*, cases in which the testator and his heir die together. The School of Shammai adjudge the property to be divided between the heirs of each of the deceased. Hillel's School consider that it should remain the property of those in whose possession it was found when the dispute arose. The tenth and last chapter relates to legal documents of various kinds. The term *Get* is now exclusively applied to bills of divorce. In the age of the Mishna it was a more general term and signified any legal document.

This brief summary will give the reader a fair idea of the wide domain of civil law which the treatise of "Baba-Bathra" traverses, and of the scrupulous conscientiousness with which all legal questions were approached by the doctors of the Talmud. However, this sketch by no means exhausts the list of subjects treated of. Even the legal parts of the Talmud are much lighter reading than the commentaries of Blackstone or a treatise of Littleton or Coke, because they are relieved by the admission of foreign matter. "Baba-Bathra" includes also laws and even ethical disquisitions (Hagadoth) concerning such miscellaneous subjects as compulsory education, benevolence, hygiene, polygamy, slavery and civil and religious majority. Such is the mélange of subjects comprised within a single treatise.

Volume V. of the "Civil Legislation" is even more interesting and valuable than its predecessors. Its plan differs essentially from that of the former volumes. Instead of being confined to the exposition of a special treatise, it is a collection of all the passages in the three last divisions of the Talmud (containing the thirty treatises which follow on "Baba-Mezia"), which relate to the Relations of Israelites to Pagans, Slavery, Proselytism, Excommunication, Politeness, Medicine, and the principles of *Shechita*. Comparing the Medicine of the Talmud with other ancient systems of Hygiene, and the principles of *Shechita* with the modern mode of killing animals, Dr. Rabbinowicz shows with what remarkable sagacity the Talmudical legislation is permeated. He is also at great pains to show in how tolerant a spirit the laws relating to Gentiles were conceived.

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* *Législation Civile Du Thalmud.* Nouveau Commentaire et Traduction Critique du Traité Baba Bathra. Tome iv.—La Médecine du Thalmud, les Paiens: Nouveau Commentaire et Traduction Critique de tous les Passages des 30 Traités des 3 Dernières Divisions qui concernent la Législation, la Médecine, les Paiens, etc, Tome v. Par Le Dr. ISRAEL-MICHAEL RABBINOWICZ. Paris, 1879.

THE SCHOOL SYSTEM OF THE TALMUD.—I.

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[BY THE REV. B. SPIERS, DAYAN.]

INTRODUCTORY.

The sages of the Talmud had the highest estimation of school and instruction; to them the school was everything, the very essence of life. The calling of a teacher was considered by them the highest and holiest pursuit of life. Indeed, even after a close and careful investigation and research, we cannot find a single passage in either ancient or modern Jewish literature which so admirably sets before us the school, in its true aspect, viz., that of the most important and highest object on earth, as the statement of R. Jehuda Nessia, "The world exists only by the breath of the little children in school" (Talmud T. Sabbath, 119). The Talmud emphatically asserts the education of young, innocent children to be a work of especial merit. And the importance of school and instruction cannot be too highly estimated. The whole stability of the world, inasmuch as it is intended to support sensible, thinking beings, is linked together with the stability of the school, just as every effect is to its cause. "A town which has no school and no school-children should be demolished" *(Ibid).* It is further affirmed that "Jerusalem was destroyed because schools and school-children ceased to be there" *(Ibid).* Taken at their true worth, therefore, teachers and schools are the supporters, guardians, and defenders of a town; and are justly so called. For, wherever a comprehensive mind prevails in the midst of a people or State, where intellect penetrates all objects and all circles of life, there the work of moral development is unceasingly maintained by all, individually and collectively. There, too, the teachers of the young occupy an honourable position in society, stepping forward with their knowledge among the ranks of the people, training, educating, refining, and ennobling them. "A president of the academy," the Midrash relates, "once sent several learned men from Palestine, to establish schools and promote instruction, wherever needful. They came to a town in which they found no trace nor sign of tuition whatever. With indignation, they exclaimed to the citizens, 'Bring before us the supporters of the town.' But only the magistrates and other persons entrusted with the civil functions of the place made their appearance. 'These are not the supporters of the town,' the wise men cried. 'What are they, then?' inquired the citizens with astonishment. 'The supporters of the town are the teachers,' was the reply" (Midrash Echa 1).

"When thou seest delightful gardens by a stream, and bright stars in the sky," our sages say, "then thou hast a picture of faithful teachers, who nurse, foster, and watch the tender plants, and cause benign light to beam into the yet dark world of the growing youth" (Talmud, Baba Bathra, 8). "The teacher and the school children," observes the Midrash, "form the most beautiful ornament of mankind; and like a most costly coronet of pearls intended for the adornment of queens and princesses, they are worthy of occupying the highest and foremost place in society" (Midrash Rabba, the "Song of Songs," chap. I.). Nay more, the sages even compare the pupils to the anointed of God, and the teachers to the prophets whose prayers are at all times answered by God (vide Treatise Sabbath, 119). But this perception sprang from a natural feeling of love which they entertained for the cause itself. Every sage considered teaching the noblest task of his life. The Talmud relates of R. Jochanan ben Saccai, that he employed the third part of his life in instructing others (Treatise, Rosh Hashanah 31). It is further said that R. Akiba, when in prison, sorrowfully addressed the following words to his disciple, R. Simeon, who, in order to learn, had even followed him thither: "My son, more than the calf wishes to suck, the cow wishes to suckle" (Treatise Pesachim 112). Rab, the Talmud informs us, once met the elementary school-master, R. Samuel bar Shilath, whilst the latter was in deep meditation and reflection. "How," exclaimed the former, "art thou thinking so much of thy vocation? Hast thou leisure time to turn off thy thoughts from thy calling, or, hast thou entirely given it up?" "No!" replied the other, "I have not been in my garden for these ten years; and even now, whilst I am making reflections on the growth of some tender plants here, I think of my school and meditate on the spiritual thriving of the pupils under my charge" (Treaties Baba Bathra, 8).

The life of the teacher was closely connected with that of the pupil: master and scholar were, in fact, inseparable. If the teacher had to flee to one of the cities of refuge on account of accidental homicide, he went there with his pupils; likewise, the teacher followed the pupils if such a misfortune happened to them. (Talmud Makkoth 10a.) The unselfishness with which they pursued their calling still more particularly characterised their love for the cause itself. The only reward promised to them, and what they themselves alone desired, was to learn and afterwards to teach "He who learneth that he may be able to teach others, will have the merit of being enabled to learn and to teach." (Aboth, 4, 6). "He who studied the Law in his youth, will also study it in his old age; he who had pupils in his youth, shall also have such in his old age." (Jebamoth, 62b). "He who studies and teaches others, possesses treasures and riches." (Ketuboth, 50). Not less, however, was the father penetrated with the love and importance of the instruction of his child, and the knowledge of the following maxim may have increased their zeal for it. "He who teaches the Sacred Law to his children is as meritorious as if he himself had received it on Mount Horeb." (Berachoth 21, and Kiddushim 30). "A Sage," the Talmud relates, "met his friend who, having a cloth carelessly tied round his head, was hastily taking his son to school. 'Why such haste?' inquired he. 'Because,' replied the father, 'the duty of taking the child to study stands before everything else.'" (Treatise Kiddushim 30, *vide* Rashi *ibid*). "Another Sage tasted no food in the morning before he took his son to school; another did not breakfast before causing his son to repeat the lesson of the previous day and giving him fresh instruction." (*Ibid.*)

The high estimation of the office of instructor and the love for it made instruction a duty to the learned teacher as well as to the father with respect to his children.

Respecting the teacher the Talmud thus expresses itself: "He who studies and does not teach others, is like a myrtle in the desert." (Treatise Rosh Hashana, 23) Again, "He who withholds instruction from the scholar, robs him of the same.'" (Treatise Sanhedrin, 91.) "He who has learned and does not impart unto others, has disregarded the Word of God." (*Ibid* 99, *vide* also Maimonides, Hilchoth Talmud Torah). Not only are the learned and instructors bound to spread the knowledge and learning they themselves have acquired by intellectual striving, and not keep back from others their discovered truth as a secret for their own selfish ends, but also the father, above all, must, according to the Talmud, himself teach his children, or have them instructed by others while yet in childhood (Treatise Kiddushim 29). "It is incumbent on the father," the Talmud asserts, "to instruct his son." Josephus was therefore enabled eighteen hundred years ago to say to the Greeks and Romans, "With us every child must learn to read and write; one can thus scarcely find Jewish boys who are ignorant of reading a written language, therefore are there so many poor Jewish parents who deprive themselves of their necessaries in order to give their children some instruction." "It is not permitted to live in a place where there is neither master nor school " (Sanhedrin 17.) "Who is ignorant? He who has sons and does not educate them" (Treatise Sutah, 22). High regard for the law, love and duty to its study, both united, will at last urge on the mind to diligence and perseverance. "The day is short and the labour great, and the labourers are slothful, the reward is ample and the master of the house is urgent" (Aboth ii., 20). "It is not incumbent on thee to complete the work, yet art thou not at liberty to abstain from it entirely. If thy study of the law has been great, there will be given unto thee a great reward; for the master who employs thee, is faithful to pay thee the reward of thy labour" (Ibid). "Therefore procure thyself an instructor, provide thyself with an associate" *(Ibid)*. "Procure thyself an instructor and thou shalt be free from doubt" *(Ibid)*. "It is not the same whether a man studies by himself or learns from a teacher." "Be assiduous in study, for knowledge cannot be acquired by inheritance" (Aboth ii. 17). "Say not when I shall have leisure I will study, lest thou shouldst never have any" *(Ibid)*. "In proportion to the trouble which thou hast in studying shall be the reward" *(Ibid)*. "If a man say to thee, 'I have taken pains and acquired nothing,' do not believe him. 'I have acquired knowledge without taking pains,' do not believe him either. 'I have taken pains and acquired knowledge,' this believe" (Treatise Megilla 6).

THE LIFE AND TIMES OF RABBI AKIBA.—IV.

[BY THE REV. ISIDORE HARRIS.]

It may appear remarkable that a Rabbi Akiba should have cared to busy himself in fomenting rebellion against Rome. But it should be remembered that, at this time, he was administering the affairs of the Jewish community, and his high position brought him in contact with the Imperial Government, and at the same time directed his more immediate attention to the abuses of Roman despotism. Akiba had often been sent as an envoy to Rome to negotiate on matters relating to the oppressed state of the Jews. During the reign of Trajan, he had accompanied Gamaliel II. and R. Joshua on such a mission, and was kindly received by Trajan (Maccoth *ad fin;* Echo Rabba).[*] He also proceeded to Nahardea and Nisibis, in Mesopotamia, where the Jews had already become freed from the Roman yoke (Jebamoth *ad fin*), and by sea he travelled to Zephyrium in Cilicia, and to Magaza Cæsara in Cappadocia (Baba Bathra, 113a). He visited, too the Jews of Galatia (Rosh Hashana, 26a), Arabia, Africa, and Æthiopia (Barmidbar Rabba, 9). These extensive travels gave Akiba the opportunity—indeed, many of them were undertaken for the express purpose—of exciting disaffection among the six millions of Jews who were scattered throughout the Roman Empire, and obtaining from them supplies for the coming struggle. Wherever he travelled, this *commis voyageur de la République*, as he might not inaptly be called, delivered discourses on the national hopes of a political restoration.[†] Once he was at Gansak, or Gazaka, and the theme of his discourse was Job. Job's troubles and the final double restoration of all his former wealth were a picture of Israel's misfortunes, and the ultimate reward he would receive for all he had endured (Bereshith Rabba, 33). That all his discourses about this time had the same tendency, is evident from the numerous sayings of his which are preserved in the Talmud and Midrash, and which clearly were propounded for the object of exciting among all classes of Israelites a desire for political independence. The intention of his well-known aphorism, "All Israelites are princes and can aspire to the highest positions," is obvious, when the saying is considered in connection with Akiba's part in the revolt. In that rising, nobility of birth would be no passport to promotion, but personal bravery alone would be sufficient to raise the obscurest personage to eminence. Three sayings of his seem to have been directed towards securing the co-operation of the three parties into which the Jewish nation and, indeed, society everywhere was at that time divided, in the work of throwing off the Roman yoke. These were the old Patricians, the rich Plebeians, and the poor clients. Of the first he said, "Israel's whole hope of deliverance is in their elders" (Shemoth Rabba). Nor did he neglect to cultivate the favour of the rich middle-class, and we are told that he paid them the highest respect (Erubim 96a). And the interest of the third class was clearly bidden for in such sayings as the following: "Even the poor among the Israelites regard themselves as an impoverished nobility, being descended from Abraham, Isaac and Jacob" (Boba Kama, 90b); "Poverty is as becoming to Israel as a red harness on a white horse" (Vayikra Rabba 35). His great object was to unite the Jews of all countries in one grand attempt to defy Rome. Only a trouble borne by individuals was, he said, worthy of the name; a national calamity loses its severity by being shared by so many (Debarim Rabba, 2). That he was not successful in gaining the co-operation of his brethren in all countries may be inferred from the two following maxims' which are attributed to him. "The Ten Tribes will not return to Palestine" (Sanhedrin, 110b); "Jerusalem is widowed of the Ten Tribes, but not of the tribes of Judah and Benjamin" (Echa Rabba, 1). Yet he had the greatest faith in the ultimate success of his mission. Even failure only seemed to inspire him with fresh hope. "Everything," he was wont to say, "is ordained for the best." On one occasion, he was at Rome with three of his disciples, when the sight of the grandeur of the Capitol moved them to tears. The teacher only smiled. They asked him in surprise, "Should we not weep, when we behold idolaters living in magnificence and consider that God's House is in ruins?" "It is that which makes me smile," responded the sage, "for if it fares so well with God's enemies, consider what will be the reward of His obedient children!" (Maccoth *ad fin*). Another time, as he was passing with other rabbis by the temple mount, a jackal was noticed prowling about its ruins. His companions wept, but he, again, smiled. "How can you refrain from weeping," they asked, "when you see God's House in ruins?" "How can I refrain from smiling?" retorted Akiba "For when I see the prophet's predictions of its desolation so literally fulfilled, does this not assure me that the prophecies concerning its restoration will in the same way come to pass?" Other sayings of Akiba were equally full of encouragement, and calculated to inspire even the timid with confidence in his plans Thus: "Dear are Israel, for they are called children of God. A special mark of favour was shown Israel when they were called children of the Deity" (Ethics of the Fathers iii.; Baba Bathra 10a). "The children even of wicked Israelites have a share in the future world, though the children of the wicked of other nations have no such share" (Sanhedrin 110b). "Israel are not subjected to the influence of Fate" (Sabbath 156b). "Happy are ye, O Israel, before whom are ye purified, before your Father in Heaven." His aspirations for the future of Palestine farther found expression in such maxims as the following: "When God sees His House desolate, and in the hands of heathens who dwell in security, He is jealous, and threatens vengeance" (Shemoth Rabba 29, Berachoth 29a). "Whoever is buried in Palestine may be considered as having been buried under the altar"[*] (Avoth of R. Nachmon xxvi). Specially characteristic, too, of Akiba's life object was his teaching, "Whoever labours on the ninth of Ab will never be blessed with success" (Taanith 30b); and his prayer recorded in the Beraitha—"May it please God to rebuild the Temple speedily in our days!"

In connection with this subject, I have now to refer to a curious legendary incident in the life of Akiba, which appears to throw a powerful light on the origin of the custom of repeating the *Kaddish* for twelve months after the death of a parent. The Mishna (Edioth II., 10), records Akiba's saying that the wicked suffer in *Gehinom* twelve months, and this opinion is corroborated in the following legend which is related of him.[†] He was once walking in a cemetery when he espied a man with grimy face, carrying on his shoulders a bag of wood. Its weight nearly bore him down; nevertheless he ran with it incessantly. Rabbi Akiba stopped this "wandering Jew," and asked him why he submitted to such fatiguing labour, and he offered, if the man was in poverty, to relieve him. "Pray let me go," urged the unfortunate man, "for I fear the anger of my taskmasters if I stay." Akiba adjured him to tell who he was, and the man related his story. "I am exacting," said he, "in another world, the penalty of my sins on earth. Evil spirits leave me no rest, but compel me to hew a quantity of wood of which a fire is made to burn me. And every day I have to prepare fresh fuel for my torture. This punishment I am undergoing because of the crimes which I committed when alive. On earth I held the office of overseer of public funds, but I abused my trust, favouring the rich, and grinding the poor down." "But can nothing be done to save you?" Akiba asked. "I have heard," said the ill-fated man, "that if I had left a son on earth who could read and recite in public ברכו את ד" המבורך, and the people were to respond יהי שמו הגדול מבורך, my soul would be saved from its terrible doom. But, alas, I have no hope of such a chance of deliverance. I had no child when alive, and even if I left posthumus offspring, who knows whether it be a male or female child! And even if the child were a male, who would take the trouble to teach him? My memory is cursed by all who knew me. Therefore, woe to me, for I am forlorn of all hope!" Akiba asked the man his name and the name of his city. He searched out his widow and found she had a son. He taught him and brought him to the synagogue. The lad publicly recited ברוכו את ד" המבורך, and the congregation recited יהי שמו הגדול מבורך. That night the lad's father appeared to Akiba in a dream, telling him that Akiba's act of benevolence had released him from *Gehinom*. So far the legend. In order to understand its meaning, we must consider what the *Kaddish* originally was. It is Chaldaic, and hence must have been composed in Babylon (see, however, Sotah, 53a, and Tosephoth on Berachoth, 3a). At first it was only recited after the study of the Law, and it was a prayer for restoration to Palestine. This original object of the prayer is seen clearly in the form which is recited by orphans at the cemetery immediately after the burial of a parent, and which, it is important to note, is identical with the formula placed at the end of Talmudical treatises to be recited when a treatise has been concluded. The formula is as follows: "May God's great name be exalted and sanctified in that world in which He is ready to renovate and to revive the dead, and to restore them to an everlasting hope. Then will the city of Jerusalem be rebuilt, the Temple be erected therein, the worship of idols eradicated, and the only true heavenly worship be restored to its primitive dignity. Then will the Holy One rule in His majestic glory. O, may this happen in your lifetime and in your days, and in the lifetime of the whole House of Israel, speedily, and without delay, &c." So intense was this hope of Restoration, that it engendered the idea that the bodies of the righteous went an underground journey after death until they reached Palestine. Many Jews who lived in Babylon and other places were buried in Palestine, whose inhabitants justly complained that those who lived away from the Holy Land during their lifetime came to defile it with their bodies, after death. Hence, burial in the profane soil of Babylon served to intensify the hope of a national restoration to Zion; and in this way it happened that the prayer which was originally recited in the Babylonian Houses of Learning came to be recited at the burial of a parent. It becomes, then, easy to understand how the recitation of the *Kaddish* was regarded, like sepulture in the Holy Land, to be effectual in rescuing the dead from *Gehinom*, and how to the political martyr who gave his life for the idea of the Restoration the origin of the *Kaddish* is, under the disguise of a legend, attributed.

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[*] Imra, Trajan's daughter, is said to have been on friendly terms with Joshua. It was she who once expressed to Joshua her surprise that so much wisdom should have found its home in so ungainly a body as Joshua's. "In what vessels," asked Joshua, "does your father store his wine?" "In earthenware vessels," replied the princess. "I should have thought," said the teacher, that an emperor would not use anything less than gold and silver." Imra ordered her father's wine to be transferred to golden vessels, but it turned sour. On her informing Joshua of what had happened, the sage replied that perhaps it was with wisdom as it was with wine. The plainer the vessel, the more valuable its contents (Bereshith Rabba, 65). The Talmud records some interesting conversations which were held between Trajan himself and Joshua.

[†] It will be remembered that Akiba had, in his early days, been chidden for the great interest he manifested in Agada, in preference to the sterner and more practical studies of Halacha. It is not impossible that he may have anticipated that Agada would be more likely in the future to subserve his political ends. Comfort in the national misfortunes and the hope of restoration formed one of the principle features of Agadistic discourses. However this may have been, the particular bent of his studies now served him in good stead, and gave him the coveted opportunity of working on the feelings of the masses by means of parables and ethical sayings.

[*] So also his pupils after him, R. Eliezer ben Shammah and R. Jochanan Hasandlar used to say "Dwelling in the Land of Israel is equivalent to performing all the commands in the Law" (Sifri P. Rei). R. Meir said, "Whoever takes up his residence in Palestine will inherit futurity."

[†] Quoted by Bachja in the closing portions of his Commentary on Mishpatim, and by other late writers, probably from Mesecheth Kala, and Midrash Tanchuma.

City Middle Class Schools.—The distribution of prizes was held on Thursday, the 22nd, at the Schools in Cowper Street, under the presidency of Dr. Lyon Playfair, M.P. Among the prizeholders were W. Moses and Kahn for French, and A. Hyman and V. Emanuel for Hebrew. Kahn has been recommended for a scholarship of £5 per annum, founded in memory of the late J. P. Gassiot. The Rev. P Magnus conducted the examination and read his report.

The Modification of the Ritual.—The *Israelit*, of Mayence, the organ of the ultra-orthodox party in Germany, takes Dr. Adler severely to task for sanctioning the moderate modifications of the Ritual to which he has recently given his consent.

Talmudical Necessities.—As showing the singularly advanced state of opinion amongst the Jewish nation in Rabbinical times, the following passage from the Talmud (Tractat Sanhedrim, 17, B.) may be interesting to our readers: "No wise man will reside in a city which does not possess an efficient magistracy, a properly managed system of poor rates, provisions for public worship, public baths, adequate drainage, a physician, a surgeon, a scribe, a teacher for children, and the means for securing a proper supply of food."—*Sanitary Record.*

Holloway's Ointment and Pills.—Notable Facts.—Intense heat augments the annoyances of skin disease and encourages the development of febrile disorders; therefore they should, as they can, be removed by these detergent and purifying preparations. In stomach complaints, liver affections, pains and spasms of the bowels, Holloway's Ointment well rubbed over the affected part immediately gives the greatest ease, prevents congestion and inflammation, checks the threatening diarrhœa, and averts incipient cholera. The poorer inhabitants of large cities will find these remedies to be their best friend when any pestilence rages, or when from unknown causes, eruptions, boils, abscesses, or ulcerations points out the presence of taints or impurities within the system, and call to instant and effective curative medicines.—[Advt.]

Dr. Tanner's Fast.—The following letter was published in the *Daily News* on Monday: Sir,—Anent Dr. Tanner's fast, may I ask you for a little space in your valuable paper to communicate for the benefit of your readers, and particularly those belonging to the medical faculty, the following record of a "Forty Years' Fast," which, in spite of its legendary appearance, may fossibly be a true historical fact, and therefore most interesting —"112. Rabbi Zadok fasted forty years that Jerusalem might not be destroyed, and so emaciated was he that when he ate anything it might be seen going down his throat."—"Talmud Babli," Gittin, fol. 56, col. 1. The only sustenance which this fasting Rabbi took was some dry figs which he did not eat, but merely sucked every evening; for the evening, at the first appearance of two stars, is the termination of a Jewish fast day. As the Jews are not permitted to fast on Sabbath days, nor on the annual festivals, excepting on the day of Atonement, which happens to fall on a Sabbath, we may therefore infer that Rabbi Zadok must have taken some more substantial food than the mere scanty juice of dry figs on those sacred days, and this explains the fact of his food being seen going down his throat. I personally knew a Jewish schoolmaster in Austrian Poland, now more than fifty years ago, who fasted like Rabbi Zadok, but for what object he fasted I do not know. He was about sixty years of age when I saw him last, and I have never inquired how long he lived. He was very tall, very thin, always well, and very strong—so much so that when he squeeezed a young man's hand he was ready to scream for pain. His name was Rabbi Hersch Vigdors, and the few years I knew him he looked always the same, a living skeleton.—I remain, Sir, your most humble servant, P. J. H.—July 24, 1880.

The members of the choir of the Berkeley Street Synagogue presented on Tuesday, a handsome clock to Mrs. Finzi (née Miss Lawrence) on the occasion of her marriage.

The *Citizen* of Saturday contained an interesting article on a religious census, written, we have reason to believe, by Mr. Lewis Emanuel.

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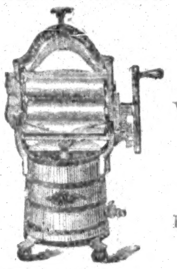

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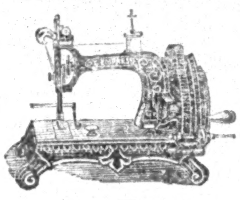

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HIS Serene Highness Prince BISMARCK, the Imperial German Chancellor, His Highness the Duke ERNEST II. of COBURGH-GOTHA, and His Highness the Prince CHARLES I. of ROUMANIA have also expressed their gratitude to the manufacturers of HUSTE-NICHT.

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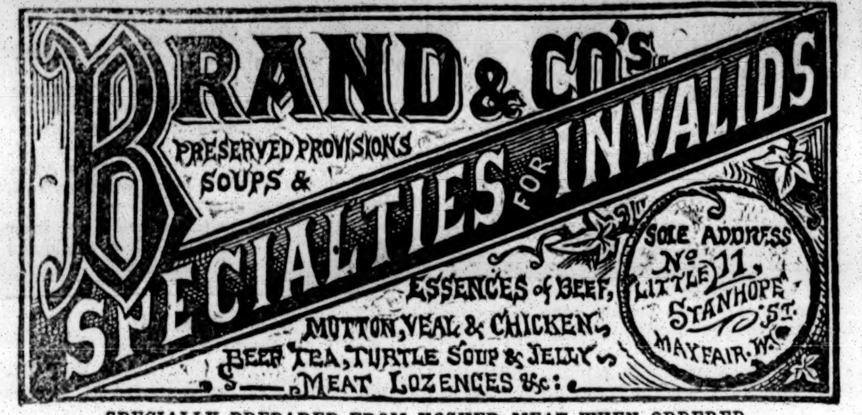
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